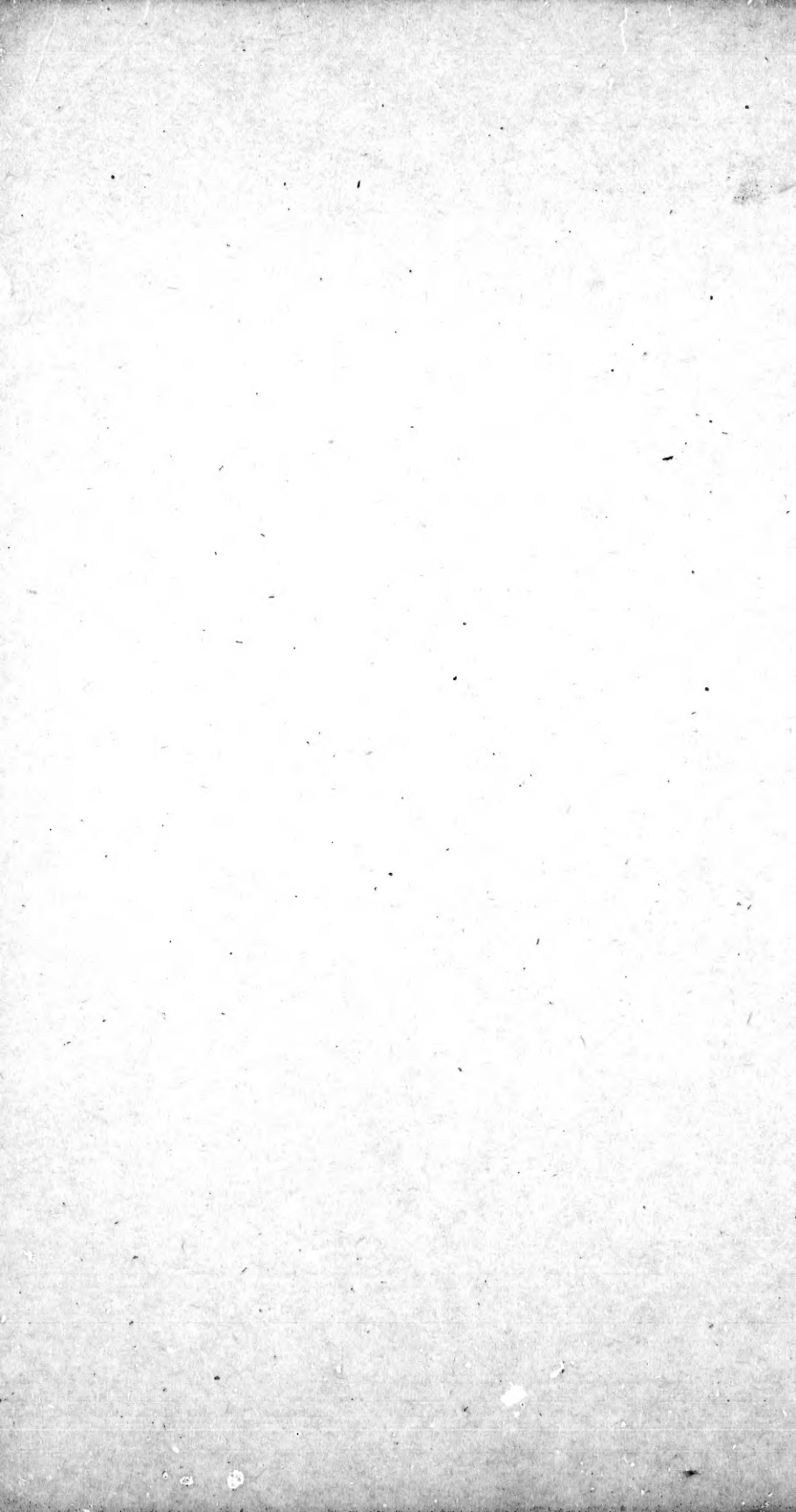




MAR 6 1943

Transactions of the Canadian Institute

1896-97.] THE DÉNÉS OF AMERICA IDENTIFIED WITH THE TUNGUS OF ASIA.

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THE DÉNÉS OF AMERICA IDENTIFIED WITH THE
TUNGUS OF ASIA.

BY REV. JOHN CAMPBELL, LL.D.

(Read 2nd February, 1897.)

GUTZLAFF writes: "The Mantchoos, a Toröosian race, have, since their conquest of China, become a civilized people. Those who remain in their original country form, nevertheless, a portion of the imperial forces. Every male is obliged to enlist under one of the royal standards, of which there are eight. Many thousands are dispersed throughout the whole Chinese empire, where they are either soldiers or hold the highest offices in the state. They were originally Nomades, in manner not unlike the Mongols, though inferior in courage. The inhabitants of the northern provinces are a miserable race, living almost exclusively upon dried fish." Klaproth says: "All the Tungusian stocks under Chinese sway bear the common name Mandju." The Mantchus, therefore, are simply a section of the Tungus, of whom Klaproth further remarks: "The Tungus have no common or national name, yet most who dwell in Siberia call themselves Boye, Boya or Bye, that is, men (Mantshu beye, body, self). Some give themselves the name Donki, people, whence the name Tungus appears to have arisen. * * * However this may be, it is acknowledged without doubt that the Tungus' name is already very old, for we find it among the Chinese as early as the birth of Christ, when they called this people the Tungchu." Among their tribes, which I shall enumerate later, are those called Djan, Donggo, Djanggia, Dunggia, Dung, and Djang.

Father Morice's able, interesting, and instructive monographs on the Dénés of the far Northwest have had the effect of reviving my interest in the extensive and widely scattered aboriginal population so-called. Just sixteen years ago, within a few days, for it was on the 17th of December, 1880, and I write now on the 22nd, of 1896, I read a paper before the Literary and Historical Society of Quebec, in which, among other things, a comparison was instituted between the Dénés of America and the Tungus of Asia. These peoples are so well differentiated in Asia and in America from neighboring tribes as to make the task of comparison void of much difficulty, the chief want being material on both

sides, although the labors of Fathers Petitot and Morice have done much to fill up gaps on the American side. Writers on Siberia have, unfortunately, acted after the fashion of former describers of the American Indian, by confounding the Tungus with the Tchuktchis and Yakuts, the Koriaks and the Kamtchadales. Apart from Father Morice, and the comparative vocabularies of the Déné dialects taken from the collections of Petitot, Bancroft, Dawson, Tolmie and others, my authorities are rather ancient, but their antiquity is really in their favor, as it represents the two stocks in a native state, unaffected by external influences. For the Tungus, I am indebted to Santini, Martin Sauer, Adelung, Klaproth, and Malte-Brun, and for the Dénés, to Mackenzie and Hearne. I shall have occasion, in making the argument cumulative, to repeat some facts stated by me in a paper entitled "Asiatic Tribes in North America," which was published in the Proceedings of the Institute, 1881, New Series, Vol. 1, Part 2, p. 171.

THE DÉNÉ TRADITION.

Sir Alexander Mackenzie says, concerning the Chipewyans or Chipewyans, who are now called Athapascans and Montagnais: "They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Coppermine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height." Father Petitot has a larger version. "In 1863, the Dénés of Great Slave Lake, whom I questioned as to the place of their origin, told me, 'This is what we know: In the beginning, there lived a great giant named *Jakke-elt-ini* (he whose head sweeps the sky), who barred our entrance to this desert and yet uninhabited land. The man (Dénés), pursued him and killed him. His dead body fell across the two continents, became petrified, and served as a bridge over which reindeer have passed and repassed until our days, from one shore to the other. The feet of the giant rest on the west shore, and his head reaches to Canada Lake.'" Who does not recognize, under the allegorical form, the narrative of the arrival of the Dénés in America, and the struggles they had to endure there against the barrenness of the soil, and the harshness of the climate? For proof in support, the Dénés call the long Cordillera of the Rocky Mountains, *Ti-honan-kkwene* (the back-bone of the earth), which they observe to run down the length of the continent, and which they regard as the back of the giant that has served as a bridge to them.

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waves of humanity for passing from Asia to America. As a second proof, they call by the name, *Thi-lan-ottine* (the inhabitants of the top of the head), the Déné tribe which haunts the shores of Cold Lake, where, they say, the head of their giant lies. It is thus easy to see, that by this giant they meant to symbolize their own nation. * * * The Peaux de Lièvre have another version of their arrival in America. Formerly, they say, we dwelt on the shore of a western sea, and our enemies were on the east, but since the earth has changed sides we find ourselves in the east and our enemies in the west. By these enemies they now mean the nation of the *Mollouches* (? Kolush or Thlinket); but, in their tradition, they mention a powerful people who shaved the head, wore wigs, and reduced them to live in slavery."

Mr. W. H. Dall, in his article on "The Origin of the Innuït or Eskimos," published in the first volume of Contributions to North American Ethnology, favors the Asiatic derivation of some of our aborigines; and, from the fact that, at the present day, Behring Strait is frequently crossed by natives on the ice, infers that it constituted a highway for immigrants in the past. He quotes, somewhat disjointedly, from Mr. C. R. Markham's Arctic Paper, of 1878, presented to the Geographical Society of London, as follows: "During the centuries preceding the appearance of the Innuït in Greenland (1349 A.D.), there was a great movement among the people of Central Asia. The pressure caused by invading waves of population on the tribes of northern Siberia drove them still farther to the north. Year after year, the intruding Tartars continued to press on. Their descendants, the Yakuts, pressed on, until they are now found at the mouths of rivers falling into the Polar Sea. But these regions were formerly inhabited by numerous tribes, which were driven away still farther north over the frozen sea. Wrangell has preserved traditions of their disappearance, and in them, I think, we may find a clue to the origin of the Greenland Eskimos. The Yakuts were not the first inhabitants of the Kolyma. The Omoki, the Chelaki, the *Tunguses*, and the Yukagirs, were their predecessors. These tribes have so wholly disappeared that even their names are hardly remembered." Sauer found the Tungus between Irkoutsk and Iakoutsck, the latter being the centre of the Yakuts, whose tradition, reported by him, is that they passed by the Tungus, when migrating from the south, so as not to come into conflict with them. The Russians found this northern spur of the Turkish family in Iakoutsck in 1620. Mr. Dall corrects Mr. Markham in some particulars, and denies that the Yukagirs, Tunguses, etc., have disappeared. The fact that the Mantchus are Tungusic sufficiently disproves Mr. Markham's assertion, but the fact of

Mongol pressure and displacement since the days of Kublai Khan, in the latter part of the thirteenth century, and even before then, cannot be disputed. There was an old civilization at Lake Baikal, as archæological remains attest; long before Kublai's time, and its consequence was the expulsion of nomad, and especially of hunting and fishing, tribes, into the north and east. It is, therefore, most probable that a large body of the Tungus followed the Dakotas and the Eskimos into America over the ice-bridge of Behring Strait, and made their way through the latter to their present habitations, where they are known as the Dénés.

THE TUNGUS AND DÉNÉ TRIBES.

Sauer, towards the close of last century, said: "The Tungoose wander over an amazing extent of ground, from the mouth of the Amour to the Baikal Lake, the rivers Angara or Tungooska, Lena, Aldan, Yudoma, Mayo, Ud, the sea coast of Ochotsk, the Amicon, Kovima, Indigirka, Alasey, the coast of the Icy Sea, and all the mountains of these parts; constantly on the look out for animals of the chase." The names given their tribes by Adelung and Klaproth are largely derived from their places of abode and possessions or mode of life. Thus Klaproth's eleven vocabularies are those of Yeniseisk, the Tshapogirs, Mangaseya, Nertchinsk, Bargusin, Upper Angara, Iakutsk, Ochotsk, the Lamuts, Lower Tungusa, and the Mantchus. Here Tshapogir, Lamut and Mantchu cannot be taken as Tungus titles. The Russians divide them into Horse, Reindeer, Dog, and Foot-going Tungus. The Mantchu, or rather Tungus emperor, Tai-dsu, who overthrew the Ming dynasty, and took possession of the Chinese throne, left on record, through his chronicler, a list of the Tungusic tribes under his sway, about the year 1616 A.D. These are some sixty-five in number, and should be valuable for comparative purposes. The lists of the Mithridates and of the Asia Polyglotta are not quite the same, although Klaproth appears to have been responsible for both. The following table presents the tribal names in alphabetical order, the variants to the right being those of Adelung.

TUNGUSIC TRIBES IN 1616 A.D.

Akiran	Indachun-takurara-Golo ..
Andarki-Aiman.....Andarki.	Kuala
Antshulaku.....Antschulaku.	Mardun
Antu-Gualgia	Muren
Barde.....	Namdulu.....
Chada.....(Ch hard.)	Neien.....Neyen.
Chesiche	Nimatsha.....
Chingan	Noro
Chuifa.....Choifa.	Olchon

TUNGUSIC TRIBES IN 1616 A.D.—(Continued).

Chuneche-Aiman.....	Chuneche.	Omocho-Shoro.....	Omochochoro.
Chuntshun.....	Chuntschun.	Onggolo.....	Onn'golo.
Churcha.....		Sachalian-ni-Aiman.....	
Chuye.....	Chuya.	Sachaltsha.....	Ssachaltsha
Djaisian.....		Sakda.....	Ssakda.
Djakuma.....	Dshakumu.	Sargu.....	Ssargu.
Djakuta.....	Dshakuta.	Sibe.....	Shibo.
Djan.....	Dshan.	Sirachin.....	Shirachin.
Djang.....	Dshann.	Sirin.....	Shirin.
Djanggia.....	Dshann'gia.	Suan.....	Ssuan.
Djetschen ni Aiman.....	Dshetschen.	Suifun-Ningguda.....	Ssuifun ; Ningguta separate.
Djoogia.....	Dshoogia.	Suksuchu-Aiman.....	Sauksuchu.
Djusheri.....	Dshuscheri.	Tomocho.....	
Donggo.....	Donn'go.	Ula.....	
Dung.....	Dunn.	Urgutshen.....	
Dunggia.....		Usui.....	Ussui.
Eche-Kuren.....		Usuri.....	
Elmin.....		Wanggia.....	Fanggia.
Feneche.....		Warka.....	Uarka.
Fiu.....		Wedsai-Aiman.....	Uedsai.
Fodocho.....		Yaran.....	
Giamucha.....	Giamuchu.	Yarchu.....	
Gualtsha.....		Yeche.....	
Gunaka-Kuren.....			

Major J. W. Powell, in his elaborate and complete work on American Linguistic Families, gives the following statistics of the Dénés or Athapascans: "The present number of the Athapaskan family is about 32,899, of whom about 8,595, constituting the northern group, are in Alaska and British North America, according to Dall, Dawson, and the Canadian Indian Report of 1888; about 895, comprising the Pacific group, are in Washington, Oregon, and California; and about 23,499, belonging to the Southern group, are in Arizona, New Mexico, Colorado and Indian territory. Besides these are the Lipan and some refugee Apache who are in Mexico. These have not been included in the above enumeration, as there are no means of ascertaining their number." M. Malte-Brun, writing in 1878, gives no statistics of the Mexican group, but furnishes the names of tribes included in it. He says: "The Apaches or Yavipei constitute a barbarous nation which has no fixed abode. They wander through the northern provinces of Mexico, sometimes approaching the vicinity of Zacatecas. In their incursions they commit all sorts of depredations, destroying and burning the pueblos, haciendas, and isolated farms. They are divided into several tribes; the most important are those of the Navajos, Gileños, Mimbrenos, Chafalotes, Faraons, Llaneros or Lipillanes, and Lipans. They speak the same language, which only varies in accent from tribe to tribe, so as not to hinder their being mutually intelligible. They have no connection in language or origin with the Comanches. The principal dialects of

Apache speech are : the Chimegue, the Yuta, Faraon, the Llanero, and the Lipan.

Returning to Major Powell, we find him classed in three divisions, or groups, Northern, Pacific, and Southern, including most of Malte-Brun's Mexicans

DÉNÉ TRIBES IN 1888.

A.—Northern Group :

Ah-tena,
Kaiyuh-khotana,
Kcaltana,
K'naia-khotana,
Koyukuk-khotana,

Kutchin,
Montagnais,
Montagnards,
Nagailer,
Slave,

B.—Pacific Group :

Ataakut,
Chasta Costa,
Chetco,
Dakube tede,
Euchre Creek,
Hupa,
Kalts'erea-tunne,
Kenesti or Wailakki,

Kwalhioqua,
Kwatami,
Micikwutme-tunne,
Mikono-tunne,
Naltunne-tunne,
Owilapsh,
Qwinctunnetun,
Siaiz.

C.—Southern Group :

Arivaipa,
Chiricahua,
Coyotero,
Faraone,
Gileño,
Jicarilla,

Lipan,
Llanero,
Mescalero,
Mimbreno,
Mogollon,
Naisha,

The only additions Malte-Brun makes to the Chimegues, Muca-Oraives, and Yutas. Some of these are not tribal ; a few are English, French, Spanish terms. The Montagnais are the Chippewyans and their true name is Déné-Dindjié ; the Montagnards are the Tenan-Kutchin ; while the Slaves or Dogrib are the Kutchin. But the name Mountain Men is also applied to the Kutchin. The classifications of Mr. Dall and Major Powell's Northern group are somewhat different, and that of Major Powell's fault with Mr. Dall's, is obscured by English names and of very little scientific value. Mr. Dall's list

Abbato-tena,
Acheto-tinne,
Ahtena,
Daho-tena,
Han-Kutchin,
Kai-yuh-kho-tana,

Koyu-kukh-otana,
Kutchin-Kutchin,
Nehauni,
Natsit-Kutchin,
Tahto-tinne,
Tehanan-Kutchin,

Father Morice objects to this list, and maintains that the Kutchin tribes of Mr. Dall are, all but one, imaginary. But what shall we say of his own list, followed by the form in each case of the word for man?

Western Dénés :

Chilchotins.....	toeni.	Nahanés.....	téné.
Carriers.....	toené.		

Intermediate Dénés :

Sekanais	toené.
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Eastern Dénés :

Chipewayans.....	déné.	Dog-Ribs.....	duné.
Cariboo-eaters.....	déné.	Slaves.....	déné.
Beavers.....	dané.	Bad People.....	diné.
Yellow-Knives.....	déné.	Hares.....	déné, adéné.

Northern Dénés :

Loucheux.....	dindjyé.
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The Carriers, we know, are Dr. Dawson's Takuli, or Teheili, Indians, whom Father Morice calls Tachelh; the Chipewayans are the Déné-Dindjiés; the Beavers are the Tsatens; the Dog-Ribs and Slaves are the Thingehadtinne; and the Bad People, or Mauvais Monde, are said to be of the same stock. Dr. Latham, however, calls the Mauvais Monde the Daho-dinnis, and makes the Hares, or Peau-de-lièvre, and the Slaves one people. The Yellow-Knives, or Copper Indians, are the Ahtena, and the Loucheux are the Kutchins, Father Morice's Tudukh; but who are Cariboo-eaters? I find them neither in Pilling nor Powell, Dall nor Latham, but, as they dwell east of the Chipewayans, they must surely be the Safisadtinne, or, as Latham has it, the See-eessaw-dinne. Father Morice's deliberate avoidance of personal names has, doubtless, good reasons, but it is unfortunate that one so able to enlighten our darkness on this matter should decline to lift the veil.

As our present purpose is to find tribal names belonging to the Dénés, a series of twenty septes of the three important tribes called by Father Morice, Tsilkohtins, Takelnes, and Tsekehnes, is worthy of presentation.

Hwotsu-tinni,	Otzenne,	Tsat-genne,
Lthan-tenne,	Saschut-genne,	Tsekehne,
Nahane,	Takelne,	Tsekehneaz,
Nakraztli-tenne,	Tano-tenne,	Tselohne,
Natlo-tenne,	Tiaz-tenne,	Tsetaut-genne,
Nazku-tenne,	Tleskohtin,	Tsilkohtin,
Netu-tinni,	Tlothenkohtin,	Yutsut-genne
Nutca-tenne,	Totat-genne,	

There are other terms which connect in some measure, found in the collections of Pilling and others, critical about these, for Father Morice, by his list. Some of the names were given by strangers, and may trouble us any more than the titles Allemand, and others, it is thought, may be Algonquin and others, if true, would be awkward. In each case, a real accidental coincidence and no sign of relation. It is with the material that is to his hand, and trust that the learned critics, who can appreciate difficulties in the names of the Déné tribes Tungusic? The comparison of our two lists, one of which, I think, belongs to the early part of the seventeenth century.

Tungus.

Akiran,
Andarki-aiman,
Antshulaku,
Antu-Gualgia,
Barde,
Chada,
Chesiche,
Chingan,
Chuifa,
Chuneche-aiman,
Chuntsun,
Churcha, Yarchu,
Chuya, Yeche,
Djaisian,
Djakuma,
Djakuta,
Djan,
Djang,
Djanggia, Dunggia,
Djetschen-ni-Aiman,
Djoogia,
Djusheri, Usuri,
Dongo, Dunn,
Eche-kuren,
Elmin,
Feneche,
Fiu,
Fodocho,
Giamucha,
Gualtsha,
Gunaka-kuren,
Kuala, Gualgia, Warka,
Mardun,
Muren? Mumren,
Namdulu,
Neyen,
Nimatsha,
Ninguta,
Noro,
Olcho, Olchon,

Tungus.

Omocho-soro,
Ouggolo,
Sachalian-ni-aiman,
Sachaltsha,
Sargu,
Sibi, Shibo,
Sirachin,
Shirin,
Suan,
Suilun-Ninguda,
Suksuchu-aiman,
Tomocho,
Ula,
Urgutshen,
Wanggia, Fanggia,
Wedsai-aiman,
Yaran.

Déné.

Mescalero,
Mogollon,
Tsekeline,
Tcetlestcan-tunne,
Sluakus,
Safisa-dtinne,
Kcaltana, Tahltan, Taltuctun-tude,
Tselohne,
Otzenne,
Chafalote,
Saschut-qenne,
Tennuth-Kutchin,
Willopah, Tolowa,
Ukitec-tenne, Tlatskanni,
Vanta-Kutchin,
Abbato-Tena, Hwotsu-tinni,
Faraon.

The above fifty-seven resemblances may not constitute in themselves proof positive that the present Dénés are the old Tungus tribes, but they clear the way for more definite evidence.

PHYSICAL FEATURES AND HABITS OF THE TUNGUS AND THE DÉNÉS.

Adelung quotes Dr. Redowsky as thus describing the Tungus: "They have flat faces, projecting cheek bones, little, sparkling eyes. The women are almost universally uglier than the men. The Tungus are for the most part, under medium stature and of a feeble bodily frame. They are very lively in conversation, and accompany all their utterances with gesticulations, that sometimes descend to the ludicrous. They are a good-natured, harmless people, quick to be angry, but, on the other hand, that as readily forgive offences. They do not trouble themselves about the future and are not industrious, so long as the necessities of life—fish and skins—can be procured easily and without trouble. The objects of their luxury, tobacco and brandy, they obtain from the Russians. Of brandy, they are inordinately fond; for a single beer-glass full they will give ten and more minever skins." Santini's description does not always coincide. He says: "Their faces are round, the cheek-bones high, the lips thick, the eyes small and black, the forehead small, the ears large, the teeth white, and the hair black. * * * The Tungus are generally tall, athletic and straight. They run with such velocity that I have often seen them overtake the swiftest animal in the forest. Corpulency and deformity of person are blemishes which are seldom seen among them, because from their youth they are trained to the chase and war." Sauer, so far as he goes, agrees rather with Redowsky than with Santini. "They are rather below the middle size and extremely active; have lively, smiling countenances, with small

eyes, and both sexes are great lovers of brandy." Referring to his guides, he says: "I took leave of my Tungoose and their reindeer, and declare that I did so with regret; for I was now an adept in riding, and found them more easy and agreeable than horses; but, above all, I was enchanted with the manly activity of my guides, their independence and contentment. Satisfied with the limited productions of nature, where nature itself seems to forbid the approach of mankind, their astonishing fortitude, keeping in full force every lively sensation of the mind, and surmounting all difficulties, until they obtain the interesting object of their pursuit, inspired me with an ardent desire to participate in their dangers and delights." Elsewhere, he writes, "They are religious observers of their word, punctual and exact in traffic."

Martin Sauer goes on to say: "They seldom reside more than six days in one place, but remove their tents though it be to the small distance of twenty fathoms, and this only in the fishing season, and during the time of collecting berries in such solitary places as are far distant from the habitation of Cossacs. Here they leave their supplies of dried fish and berries in large boxes built on trees or poles, for the benefit of themselves and their tribes in travelling during the winter. Berries they dry by mixing them with the undigested food (lichen) out of the stomach of the reindeer, making thin cakes, which they spread on the bark of trees and dry upon their huts in the sun or wind." In a footnote Sauer remarks regarding their frequent removals: "They say that their tents contract a disagreeable smell from remaining long in one place." "They seem callous to the effects of heat or cold." "They allow polygamy, but the first wife is the chief and is attended by the rest. The ceremony of marriage is a simple purchase of a girl from her father; from twenty to one hundred deer are given, or the bridegroom works a stated time for the benefit of the bride's father. The unmarried are not remarkable for chastity. A man will give his daughter for a time to any friend or traveller that he takes a liking to; if he has no daughter he will give her a servant, but not his wives."

Abernethy supplements Sauer's statement regarding marriage: "In the marriage of the Tungusi many ceremonies are used, but the principal and indispensable one is, the offering of a plate of corn or some game to the bride by her intended husband. Among several tribes of the Tungusi marriage is attended with dancing, music and a variety of games and sports, which sometimes continue for several days. There are others who do not exhibit any mark of rejoicing on these occasions. The courtship is generally of a very short duration. Among some the contract is conducted by their parents, while others allow the lovers to

Referring to his reindeer, and adept in riding, and, above all, I was for independence and, of nature, where, and, their astonishing, of the mind, and interesting object of participate in their. They are religious."

beside more than six it be to the small g season, and during es as are far distant their supplies of dried es, for the benefit of winter. Berries they n) out of the stomach on the bark of trees n a footnote Sauer y say that their tents ne one place." "They ey allow polygamy ; rest. The ceremony father ; from twenty rks a stated time for e not remarkable for me to any friend or ghter he will give his

ing marriage : "In sed, but the principal orn or some game to tribes of the Tungusi, variety of games and s. There are others ese occasions. Their Among some the s allow the lovers to

choose and come to an agreement. They frequently bestow presents on each other, in order to ascertain each other's minds, for the acceptance of these gifts is a sure mark of their consent. The husband generally takes his wife among his own relations, where she spends several weeks, and is entertained with kindness and hospitality." "If the husband be a hunter, which is generally the case, for the greater part of them procure their subsistence either by hunting or fishing, every domestic charge is devolved on the wife ; still there are some who attend to agriculture and the rearing of cattle. Nothing can exceed the modesty which both the bride and bridegroom assume on the night they are wedded ; and I have also been told that a separation frequently takes place a week or two after they are married, by reason of her desire to live four weeks in perfect continence. This, however, is not generally true, for I observed that chastity was very often violated among them before they are legally united."

Barrow, the author of "Travels in China," says : "The Mantchoo Tatars are scarcely distinguishable from the Chinese by external appearances ; the Chinese are rather taller, and of a more slender and delicate frame than the Tatars, who are in general, short, thick and robust. The small eye, elliptical at the end next the nose, is a predominating feature in the cast of both the Chinese and Tatar countenances, and they have the same high cheek-bones and pointed chins. The native color, both of Chinese and Tatars seems to be that tint between a fair and a dark complexion, which we distinguish by the word *brunet* or *brunette* ; and the shades of their complexion are deeper or lighter, according as they have been more or less exposed to the influence of climate."

Klaproth, and other writers, mention the fact that the Tungus, and especially the Tshapojirs, were wont to tattoo their faces after the prevailing Siberian fashion, with bars or straight lines on the cheek and forehead. In the matter of valour, the Tungus seems generally to have been the man of the receding area, save in China where the Mantchu is supreme. Adelung refers to the Mantchus of the Ssolan as a worthy and valiant people. All who have had to do with the Mantchu officials of China, civil or military, regard them as the *ne plus ultra* of falsehood and low cunning. Gutzlaff has characterized the Tungus tribes as deficient in valour ; and Wood, in his "Uncivilized Races," describes them as good-natured but full of deceit. Yet Sauer gives an instance of the Tungusian's fidelity to his word. "An unchristened Tungoose went into one of the churches at Yakutsk, placed himself before the painting of Saint Nicholas, bowed very respectfully, and laid down a number of rich skins, consisting of black and red foxes, sables, squirrels,

etc., which he took out of a bag. On being asked replied, 'My brother, who is christened, was so ill that death. He called upon Saint Nicholas, but would have promised that if Saint Nicholas would let him live, what I caught in my first chase. My brother recovered skins, and there they are.' He then bowed again and euphemistically deals with their begging propensities : resort to the solitary habitations of the Cossacs appointing stages, as they are there generally supplied with brandy and such trifles as are requisite among them and always accompany them in their wanderings."

Turning now to the Dénés, we find Mackenzie saying they are sober, timorous, and vagrant, with a selfishness which has sometimes created suspicions of their integrity. There is nothing remarkable in it ; but, though they are seldom are sometimes robust. Their complexion is swarthy, coarse, and their hair lank, but not always of a dingy they universally the piercing eye which generally attracts countenance. The women have a more agreeable aspect but their gait is awkward, which proceeds from their nine months in the year, to travel on snow shoes and weight from two to four hundred pounds. They are jealous of their husbands, who have, however, their fits of jealousy on trifling causes, treat them with such cruelty as sometimes leads to their death. They are frequently objects of traffic. A man possesses the right of disposing of his daughter. * * * They have blue or black bars, or from one to four straight lines on the cheeks, or forehead, to distinguish the tribe to which they belong. The marks are either tattooed, or made by drawing a thin necessary color, beneath the skin. * * * Plural marriages are common among them, and the ceremony of marriage is of a simple nature. The girls are betrothed at a very early period and the parents think the best able to support them ; nor is the woman considered. Whenever a separation takes place, it sometimes happens, it depends entirely on the will and consent of the husband. * * * They are not remarkable for being hunters, which is owing to the ease with which they snare fish ; and these occupations are not beyond the strength of men, women and boys ; so that they participate in all the occupations, which among their neighbors are confined to the men. They make war on the Esquimaux, who cannot resist

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numbers, and put them to death, as it is a principle with them never to make prisoners. At the same time, they tamely submit to the Knisteneaux, (Crees), who are not so numerous as themselves, when they treat them as enemies."

"They do not affect that cold reserve at meeting, either among themselves or strangers, which is common with the Knisteneaux, but communicate mutually and at once, all the information of which they are possessed. Nor are they roused, like them, from an apparent torpor to a state of great activity. They are, consequently, more uniform in this respect, though they are of a very persevering disposition when their interest is concerned. * * * In their quarrels with each other they very rarely proceed to the greater degree of violence than is occasioned by blows, wrestling, and pulling of the hair, while their abusive language consists in applying the name of the most offensive animal to the object of their displeasure, and adding the term ugly, and *chiay* or stillborn. This name is also applicable to the fœtus of an animal, when killed, which is considered as one of the greatest delicacies. * * * The country which these people claim as their land has a very small quantity of earth, and produces little or no wood or herbage. Its chief vegetable substance is the moss on which the deer feed, and a kind of rock moss, which, in times of scarcity, preserves the lives of the natives. When boiled in water, it dissolves into a clammy, glutinous substance, that affords a very sufficient nourishment. * * * They are also of a querulous disposition, and are continually making complaints; which they express by a constant repetition of the word *eduiy*, "it is hard," in a whining and plaintive tone of voice."

My copy of Hearne's Voyage is a French translation, which will account for the variation of the extracts from the original. He says: "The Northern Indians are, in general, of medium stature, well proportioned, and strong; but they have little corpulence. They lack the activity and suppleness natural to the Indians whose tribes inhabit the western coast of Hudson's Bay. The color of their skin approaches that of dark copper. Their hair is black, thick and shiny, like that of other Indians. * * * The features of these Indians differ entirely from those of the other neighboring tribes, for their foreheads and eyes are small, their cheek bones high, and their nose aquiline, their face pretty full and their chin, as a rule, large. Their features vary but little in the individuals of the two sexes; but it might be said that nature has submitted to fewer abnormalities in the case of the women. These natives have an exceedingly soft and even skin, and when they

keep their clothes clean there is no people in the world so fastidious as the Northern Indians. All the Northern Indians, as well as those of the Cote de Chien, bear, on each cheek, from three to five lines which they make with an awl or a needle inserted into the skin, and which they rub with powdered charcoal when the skin is drawn. In general, the Northern Indians are very vain, and believe that they have no word in their language to express flattery. They speak incessantly of their poverty, and, during their stay at the fort, there is not one of them who does not have a thousand needs."

"Each of these Indians hastens to make known his grief, real or imaginary, and takes care to accompany his recital with tears. There are some, even, who pretend to be lamer, in order better to excite pity. I know of no people so thorough in their dissimulation on such occasions, and, in that respect, very superior to the men; for, I can affirm having seen one whose face expressed joy, while the other was bathed in tears. Flattery is no less known to these Indians; they make use of it as interest prescribes it but no longer. * * * At a certain time, this conduct of theirs does not produce the effect they wish, they break forth into invectives. * * * For the rest, their anger is temporary, and they soon become reconciled with the person they had intended to dupe. 'He is not a child,' they end the quarrel themselves, 'therefore he can't be taken in.' * * * In spite of these bad qualities, the Northern Indians are still the most useful to all those who frequent the Company's stores. As they are fond of liquor, they keep their senses, and confine their violence to drinking. These Indians are, in general, very jealous of their wives, without doubt that the same is the case with them; but they are very afraid of their husbands to dare exhibit the least suspicion. It is better to compare the attitude of a Northern squaw before her husband than to that of European servants in the presence of their masters. The marriages of these people are accompanied with no ceremony, proposals and arrangements are made by the fathers and the nearest relations, and the women, under these circumstances, are reduced to have no other will than that of their relations. They choose simply consult interest. * * * Divorces are common among the Northern Indians. It arises often out of jealousy, more frequently still, from incompatibility of disposition. When it takes place, the ceremony begins with a volée of arrows, a stick which the husband applies to his wife, and ends

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to the door, telling her to go and find her lover, if she has one, or, in the contrary case, her own family."

"The most remarkable dish of all the Indian tribes, whether of the north or of the south, is that composed of the blood and the half digested substances contained in the stomach of the cariboo, which they boil with a sufficient quantity of water to give it the consistency of broth.

* * * Of all the larger animals, the cariboo is the only one the contents of the stomach of which the Indians who border on Hudson's Bay eat. They are so fond of it in winter, the time when this animal feeds on a tender white moss (lichen, *Ceenomyce rangiferina*), that I have seen them stop at the very spot where a deer had just been killed to devour the still palpitating entrails. They care less for this food in summer, if food it can be called, the moss then not possessing the same properties."

With these extracts from both hemispheres may be compared the more recent observations of one who has exercised keen insight during a period of ample opportunity, into the lives of the Déné tribes. Father Morice, in his papers contributed to the Institute, has the following statements, worthy, in this connection, of special consideration. "The American aboriginal type is too well known on this continent to require a description from me. Our Dénés, in spite of the characteristics which particularize them into various tribes, do not materially differ from it. Suffice it to say, that whilst the Chilxotins are generally of low stature, broad shouldered, and not unlike the Chinese in their physical features, the Carriers are, as a rule, rather tall and stout, without being corpulent, while most of them possess a fine physique. On the other hand, the Sekanais and Nah'anes, especially the former, are slender and bony, with hollow cheeks, and almond shaped eyes shining with ophidian brightness. Of course, tattooing prevailed everywhere. The face was particularly the object of would-be ornaments in the shape of incrustated crosses or birds on the cheeks, the forehead or the temples. But more commonly they consisted of parallel stripes, more or less numerous, on the chin or the cheeks, converging to the mouth corners. On exceptional cases, such as dances or 'potlatches,' the Dénés had recourse to charcoal to render themselves apparently more redoubtable. And the young folks had vermilion to enhance their natural beauty, and it may safely be conjectured that they did not use it sparingly." In the matter of painting, the Tungus custom was that of the Dénés, as will appear under the heads of Dress and Warfare.

Father Morice continues: "Washing may be said to be a European

custom introduced among them. They clean their hands only, while they wash by filling their mouths with water and then squirting it over them in intermittent streams." Now, the author's mind must have run partly in the direction of this paper, for he subjoins a note: "This reminds the comparative Sociologist of a similar custom prevailing among the Tartars or Moguls of the Middle Ages. William of Rubruck (St. Louis' envoy to the great Khan, 1253), says that, 'They never wash their clothes. Cleanliness is in no more favour with the men than with their ladies, and their mode of washing their faces and hands is by filling their mouths with water and squirting it over them.'" *Relation des Voyages en Tartarie, Bergeron*. Perhaps Chinese laundrymen, who sprinkle their washing in this fashion, obtained it from their rulers, the Manchus.

"Considered in their social condition and daily pursuits, a portion of the Western Dénés are nomadic, and part may be described as semi-sedentary." I do not know that Father Morice anywhere refers to the Dénés' dislike of ancient smells, save in his "The Western Dénés; their manners and customs," where he says, "The Sekanais, owing to their dislike to fish, and their need of procuring fresh supplies of meat could never remain for any length of time at the same place." And again: "Even to this day they content themselves with circular coniferous branch huts or lodges, which they construct and abandon at a moment's notice, whenever their incessant peregrinations after food and peltries call therefor." In regard to moral character, Father Morice writes: "Making due allowance for their particular ideas of propriety, they are generally modest in deportment and chaste in privacy, despite the fact that several couples live together under the same roof and without partitions in the house. Should I have to sketch rapidly our Dénés' moral features, I think I could, by ignoring some necessary exceptions, give them credit for relative morality, great honesty, intense fondness for their offspring, and a general gentleness of disposition, not excluding, however, occasional freaks of irascibility. But to qualify their lives and give their true portrait, I should immediately add that they are prone to lying, addicted to gambling, naturally selfish, cowardly, and at times very lazy, especially the stronger sex." But, in his notes on the Western Dénés, the author says: "Our Western Dénés, who usually prove so cowardly against a human enemy, are so courageous when matched with almost any wild beast, that among them he would not be considered a man who would be afraid of a bear."

In the same notes he writes: "The Tse'kehne are slender and bold

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in stature rather below the average, with a narrow forehead, hollow cheeks, prominent cheek-bones, small eyes deeply sunk in their orbit, the upper lip very thin, and the lower somewhat protruding, the chin very small, and the nose straight. Go and inspect them, and, perhaps, out of every ten men, five who have long been fathers, will appear to you like mere children. I have never seen but one fat person among them, and none that was bald. Now, the Carriers are tall and stout, without, as a rule, being too corpulent. The men, especially, average 1m 660mm (about five feet five), in height. Their forehead is much broader than that of the Tsh'kehne, and less receding than is usual with American aborigines. Their face is full, with a nose generally aquiline, and in every case better formed than that of their heterogeneous neighbours; their lips are thicker and their chin more prominent than those of the Tse'kehne. Their eyes are also much larger and of a very deep black. Baldness, though rare, is sometimes noticed among them, while a few are literally obese. I am very much mistaken, if two crania, one of an individual of each of these tribes, would not be pronounced by a craniologist as belonging to representatives of diametrically different races. The Tsilkohtin, on the other hand, are short in stature, broad faced and broad shouldered, with prominent cheek bones, heavy jaws, and a nose which is, not uncommonly, thick and flattish. They may be said to have some physical resemblance to the Chinese. This description applies also to the Babines, who might be considered as a branch of the Carriers. The only points in common between the three tribes are the dark eyes, the black, coarse, and straight hair, and the small hands and feet. Large hands and feet, however, are occasionally met with among Carrier men. I do not speak of the complexion, because it varies even in the same tribe, according to the occupation and food of the natives. A hunter will never return from a tour of two or three months in the woods without being considerably bronzed, while his fellow tribesman who has remained at home, without being as white as a European, will yet be fairer complexioned than most individuals of the Salish race in the South. Even in the matter of beard, a notable difference is observable, in as much as full beards, dark and coarse, heavy with hardly any shaving, are by no means rare among the Babine sub-tribe, while the rest of the Western Dénés are remarkable for the scarcity, or sometimes the total absence of facial hair."

"If we now consider the Déné nation from a psychological standpoint, the contrast between its divers branches will be still more startling. The Northern Dénés are generally pusillanimous, timid, and cowardly. Now can this be said of the Apaches? The Northern Dénés, are, moreover,

lazy, without skill or any artistic disposition. Is it so with the Nava. Even among our Carriers, the proudest and most progressive of all Western tribes, hardly any summer passes off but some party runs h panic stricken, and why? They have heard at some little distance some 'men of the woods,' evidently animated by murderous designs, have barely escaped with their lives. Thereupon great commotion, tumult in the camp. Immediately everybody is charitably warned to venture alone in the forest, and after sunset every door is carefully locked against any possible intruder. Compare these puerile fears of the Carriers with the indomitable spirit, the warlike disposition of the 'terrible Apache.' Compare also, the rude, inartistic implements of the primitive industries of the same tribes, with the products of the Navaho ingenuity, their celebrated blankets and exquisite silverwork especially—and tell me if, in this case, psychology is a safe criterion of ethnological certitude. A noteworthy quality of the Northern Dénés, especially such as have remained untouched by modern civilization, is their general honesty. Among the Tse'kehne, a trader will sometimes go on a trading expedition leaving his store unlocked without fear of any of his contents going amiss. Meanwhile, a native may call in his absence, and take himself to as much powder and shot, or any other item, as he may need, but he will never fail to leave there an exact equivalent in furs. Compare this naive honesty with the moral code in vogue among the Apaches. Read also what is said of the Lipans, another offshoot of the Déné stock; they "live in the Santa Rosa mountains, from which they stroll about, making inroads in the vicinity to steal horses and cattle. While on this subject our author may be again quoted: "Intoxicating liquors unscrupulously proffered them have demoralized the unfortunate natives, while immoral relations between their women and the whites have engendered maladies previously unknown and which have depopulated the former of that fecundity which was formerly their pride."

Martin Sauer has referred to the food of the Tungus in dried berries, etc., and to the boxes on trees or poles in which they store their supplies of it. Father Morice says: "The staple food of the Western Dénés, before the introduction of civilization and its concomitants, may be described under three heads, fish, meat and berries, to which correspond the co-relative pursuits of fishing, hunting and collecting. He describes at length the curing of fish and the drying of berries, and in his Notes on the Western Dénés, he furnishes an illustration of the *tse-tsen* or provision store of the Carriers, in which "is stowed away dried salmon, which is the daily bread of both Carrier and Tsilko. He thus describes it: "It consists of two parallel frames planted up

so with the Navajos? progressive of all the some party runs home some little distance, arduous designs, and great commotion and charitably warned not every door is carefully these puerile feats of like disposition of the istic implements, the products of the Navajo silverwork especially criterion of ethnologic n Dénés, especially of civilization, is their great sometimes go on a trap-out fear of any of its all in his absence, help item, as he may need; ivalent in furs. Now, e in vogue among the another offshoot of the tains, from which they teal horses and cattle." noted: "Intoxicating ralized the unfortunate women and the whites d which have deprived their pride."

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in the ground, the component parts of which are furnished in the middle with transversal beams, upon which rests the floor of the *tsa-teen* proper. With the exception of the front end, the whole is made of heavy poles superposed one upon another or laid in close juxtaposition, as the case may be, and fastened to the frame of the building by means of 'ken or high-cranberry bush wattle. The front end is entirely of boards. All the wall poles being laid with their larger ends in the same direction, a slight inclination results at the top, which constitutes the roof of the building. This is furthermore covered with spruce bark." This *tsa-teen* is identical with the food-box of the Tungus, and differentiates the race on both continents from neighboring tribes who make *caches* in the ground.

In regard to marriage, Father Morice writes: "Marriage in the Christian sense of the term is rather a misnomer when intended to designate native unions such as were contracted before the advent of the Missionaries in the country. Co-habitation would better answer the purpose. In fact, it is the corresponding expression they employ themselves when referring to a man married to such and such a woman. They say, *yeroesta*, "he stays with her." For, as there was no valid contract, and no intention on either side to consider their union as a permanent connection, divorce resulted as a matter of course whenever one of the partners was tired of the other. * * * Among the Se'kanais nothing was simpler or more expeditious than the contraction of marriage. Whenever a young hunter had made up his mind on mating a fair child of the forest, with scarcely any previous courting, he would, in the day time, simply ask the girl of his choice: "*Will you pack my beaver-snares for me?*" To which, if she refused him, she would make answer: "No, there are plenty of women, ask another one." But, if agreeable to the maid, she would at once answer, without any conventional blushes: "Perhaps, ask my mother." Upon which, the lad would not ask her mother, but the girl would immediately tell her about it. Then, following her parent's advice, she would hasten to erect a branch lodge alongside their own primitive habitation, and, in the evening, the affianced youth (such was he after the proposee's answer), would, on entering it, hand her his "beaver snares." Without further ceremony they were man and wife. * * * The preliminaries, if not more complicated, were at least more difficult and tedious among the Carriers. According to their etiquette, the intended wife had absolutely nothing to say for or against the projected union. Whenever a youth of a different clan had singled her out to be his future wife, he would not exchange a word with her, even when proposing, but, installing himself

at her father's home, he would begin to work for him, not failing to present him or the girl's most influential relative with anything of value which might come into his possession, either by hunting or otherwise. Meantime, he would never tell them the reason of such unwelcome liberality, neither would they ask him, but they easily guessed it. When after one or two years' wooing to his intended wife's parents, he thought a well-deserved "yes" was likely to reward his efforts, he would demand her from her father or guardian, through the instrumentality of an obliging friend. If agreeable, the suitor was thereby married. If not, then the recipient of his favours was bound to return an equivalent of some kind. * * * Polygamy flourished to a great extent among all the tribes. The more exalted the man's rank, the more numerous would be his wives. * * * Nevertheless, there was always one, necessarily the first in priority of co-habitation, who was regarded as superior to the others, whom she then called her younger sisters, receiving in return the title of elder sister from them. Even polyandry was in honor conjointly with polygamy among the Se'kanais; but it remained unknown to the Carriers."

DRESS AND ORNAMENTS OF THE TUNGUS AND THE DENÉS.

Abernethy does not sufficiently distinguish between Siberian peoples when he says: "The Tungusi, Coriaks, Kamschadales, and other tribes in the northeast parts of Asia are differently attired from what they were a century ago. Like every other rude nation in their original state they covered themselves with furs and hides, like the shepherds of Spain and Italy, the upper garment consisting of one piece, with a hood and sleeves; it bears also some resemblance to the dress of Capuchin Monks, though not so long, for it reaches not further than the knee. From the knee downwards they are covered with leggings of deer or buffalo skin, and their shoes, also, are made of the same. These robes were formerly dressed with the hair on, but the Tungusi, especially, and the Coriaks have made themselves so well acquainted with the art of tanning, that the hair is not seen in any part of their dress, except the hood, the neck, the cuffs of the sleeves of the upper garment. The tanned covering is generally painted with considerable taste. The figures represent the animals which have been chosen by each tribe as their distinguishing marks. In the summer season they wear a kind of petticoat round the waist which comes down to the knees; it is made of coarse line cotton, which they manufacture themselves. At this time they paint their bodies with a variety of colors. The process of thus adorning themselves consists in pricking those parts of the body which are

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covered, and rubbing them over with different colors. * * * The warriors paint their faces that they may appear more warlike. Others who are not engaged in hostilities, do the same, because, I suppose, they imagine they look more handsome. * * * They take great pains to dress their hair, which is generally long and oily, by reason of being smeared with grease. The pendants in their ears and nostrils are usually shells, which are painted on one side with a red, and on the other with a blue color; but they never consider themselves in their full uniform without a crown made of the plumage of a bird called the *rootoo*. Their women may be said to follow the same practices, although they pay very little attention to their hair."

Santini confines himself to the Tungus. "As to the dress of the Tungusi, like that of every barbarous nation, it is generally made of the skin of wild beasts. This dress is simply fitted to the form and shape of the body, or, it is adorned with various ornaments, according to the degree of civilization which these nations have arrived at. The Tungusi, in their original state of barbarity, were dressed in skins; they painted their bodies and faces with various colors; they bored their noses and ears, whence hung colored shells. For their head covering they had crowns made of the skin of a young deer, ornamented with the plumage of rare birds, especially the peacock. Every part of their dress was embellished with coloured porcupine quills; they had shoes particularly suited to the winter, in order to traverse the snowy plains more easily; their length was about two feet. From the lightness and structure of these shoes, they were able to perform long journeys. The soles consisted of a net made of strings of a raw hide. * * * I have always observed among the Tungusi, at least, among the greater number of the men, that, in their modern dress they wear two shirts, one next their skin, and the other over their waistcoat. I do not know the reason of this custom; nevertheless, some have told me that it originated from the motive of vanity."

Sauer's statement is brief. "Their tents are covered with shamoy, or the inner bark of the birch, which they render as pliable as leather by rolling it up and keeping it for some time in the steam of boiling water and smoke. Their winter dress is the skin of the deer, or wild sheep, dressed with the hair on; a breastpiece of the same which ties around the neck and reaches down to the waist, widening towards the bottom, and neatly ornamented with embroidery and beads; pantaloons of the same materials, which also furnish them with short stockings, and boots of the legs of reindeer with the hair outward; a fur cap and gloves. Their summer dress only differs in being simple leather without the hair." In

his account of the Yukagirs, he says : " Their dress is now that of the Russians of these parts : it was formerly like that of the Tungus whose tailors they still remain, embroidering the ornaments on their clothing, for which they receive in return articles of dress and furs." Again, in his illustration of a Tungus settlement, facing page 10, he represents a native clad with an inner garment of a light blue, descending like a petticoat, to the knee, and an outer one, much like a sleeved but open overcoat, falling a trifle lower. The same is represented is very similar to that pictured by Father Morice in his sketches of the Dénés, whose huts are circular, with conical roof made of branches, rising from a wall of stakes or boards.

Of the Dénés, on the other hand, Mackenzie writes : " They are more people more attentive to the comforts of their dress, or less respecting its exterior appearance. In the winter it is composed of skins of deer and their fawns, and dressed as fine as any chamberlain in the hair. In the summer their apparel is the same, except prepared without the hair. Their shoes and leggins are sewed together, the latter reaching upwards to the middle, and being supported by a belt, under which a small piece of leather is drawn to cover the lower parts, the ends of which fall down both before and behind. In the winter they put the hair of the moose or reindeer with additional pieces of leather, as socks. The shirt, or coat, when girded round the waist reaches to the middle of the thigh, and the mittens are sewed to the sleeves, or are suspended by strings from the shoulders. A tippet surrounds the neck, and the skin of the head of the deer forms a curious kind of cap. A robe made of several deer or fawn skins sewed together covers the whole. This dress is worn single or double, and always in the winter, with the hair within and without. Thus, when a Chipewyan will lay himself down on the ice in the middle of the winter and repose in comfort. * * * The snowshoes are of very good workmanship. The inner part of their frame is straight, and pointed at both ends, with that in front turned up. They are decorated with great neatness with thongs made of deer-skin." He has little to say on the matter of dress, beyond mentioning the fact that the attire of the Northern Indians was made of Cariboo skin, or moose, with its hair, and thus a receptacle for vermin ; he also describes the snowshoes as quite different from those of the Southern Indians and Crees.

Father Morice quotes the Rev. E. Petitot as follows : " The blouse of white skin, with tail appendages, decorated with fine metallic trinkets, which was the primitive costume of the Dénés.

s is now the same as that of the Tongoose, ornamental parts of dresses of skins or ornament, facing page 44, of a light colour, or one, much darker, or. The store-house, either Morice, and the, rising from a low

tes: "There are no dress, or less anxious it is composed of the any chamois leather, same, except that it is s are sewed together, being supported by a n to cover the private behind. In the shoes additional pieces of ed round the waist, tens are sewed to the oulders. A ruff or d of the deer forms a or fawn skins sewed single or double, but out. Thus arrayed, the middle of a lake, s are of very superior is straight, and it is up. They are also t-skin." Hearne has ning the fact that the oo skin, ornamented e also describes their Southern Indians or

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and which the Loucheux still wear, the former, as well as the Hares, add to it trousers of the same material and as richly adorned, to which the foot-gear is sewed. It is worn by women as well as by men. The more southern tribes replace the trousers by thigh pieces fastened to the legs by garters, and by an oblong breech-clout of any kind of stuff. The woman's robe is very short and adorned with a profusion of fringes, tufts of wool, beads, and jingling trinkets. The common foot-dress is the moccasin, or shoe of soft skin, which imprisons and fits the foot as a glove does the hand. During the winter, the reindeer, the beaver, and the arctic hare are laid under contribution to furnish the inhabitant of the desert with clothes that are at once warm and light and convenient." This quotation is followed by a minute account of the various articles of Déné attire, for which, for brevity's sake, I substitute Father Morice's words in "The Western Dénés—Their Manners and Customs." "As for extraneous ornaments of every-day wear, they consisted mainly of *haliotis* earrings and nose pendants, often of enormous size, hanging from the perforated septum. These were common to both sexes. * * * In common with the Nazarenes of old, men and women parted their hair in the middle and wore it at full length (except when in mourning), the men letting it fall on their back, tied together in a knot when in repose, and rolled up like that of the Chinese when travelling, while women had it resting on the forepart of their shoulders in two skilfully plaited tresses, adorned with a species of small, elongated shell (*Dentalium Indianorum*), which was highly prized among the natives, and which they obtained from the coast Indians." Sauer says nothing of the Tungus' method of wearing the hair, but his picture, opposite page 320, of a woman of the Tchuktchis, near neighbours of the Tungus, represents her as wearing it exactly in the fashion here described, the two plaits hanging in front of her shoulders. To resume: "As for their wearing apparel, without being strictly uniform, it may be said that, in no case was it of a very complicated pattern. Besides the "pagne," or breech-cloth, which was seldom removed, they wore a sort of tunic or loose vestment of beaver, lynx, or marmot skin, with the fur next to the body. The outside was painted in variegated designs in vermilion, and adorned with numerous fringes to conceal the seams, and bands of dentalium or dyed porcupine quills. A pair of leggings reaching to the thigh, together with moccasins, which, in the case of the poor, were of salmon skin, completed their costume. Unlike their kinsmen of the Great Mackenzie Basin, they had no hood attached to their coat or tunic, but instead, wore a head-dress made of a small ground-hog skin, and fashioned somewhat like a Scotch bonnet. The women's wearing apparel differed only from that of the men, by the length of their tunic,

which was ordinarily covered with a skin cloth, the robe falling to their feet."

WAR AND WARLIKE IMPLEMENTS OF THE T

Mr. John McIntosh, author of "The Origin of the Indians," says: "When war is declared among the Abnethy, Santini, and others, the first ceremony among the North American Indians, is to *h*... Abnethy, speaking of warlike expeditions, says that the Tungusi and Coriaks paint themselves black to depart; this colour, however, is changed to red. The Tungusi, in order to ascertain the courage and valour of their warriors, inflict many injuries on people who never faced an enemy. They first give the names of cowards; they beat them with the boiling water on them, and if they show only impatience and sensibility, they are reckoned unworthy of the name of warriors. They carry their young men so far that it would be too tedious to mention. When the day of departure is arrived, they have tender feelings which are always found among the occasions of this sort. They give mutual partings of perpetual remembrance. At their departure, the cabin of the chief, which is now surrounded by a crowd out of his cabin, he addresses them for the last time; he again sings the song of death, and they all bid adieu to their families, friends and relatives. * * * They carry arrows, a javelin and a *head-breaker*. Their shields are of the hides of buffaloes, and sometimes a caribou, and pretty well wrought." Sauer has nothing to say of war, but states that they hunt with bows and arrows. A picture facing page 321, of a Tchuktchi man, has appended this note: "The armour is made either of whalebone, or, if they can obtain them, iron hoops fastened together with the sinews of seals, so that they are ways, and are covered over with leather which is lined with slips of whalebone, which gives it the appearance of a shield. They are replete with loops and buttons, upon which are bows, arrows, etc.; the upper part occasionally decorated with feathers to Abnethy: "Innumerable ceremonies are performed on the warriors into their villages on their return from

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TUNGUS AND THE DÉNÉS.

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Tungusi enter in great triumph. They send two messengers before to announce their approach and relate their success, if they come off conquerors. All their friends of both sexes are summoned to meet them, at some distance from the village, with provisions and other refreshments. Here they make a feast, during which everyone recounts his own exploits and heroic actions. After they amuse themselves with dancing and singing, they return home, where they are entertained with more sumptuous festivities which last for several days. The prisoners are contented with singing mournful airs, in which they implore the compassion of their conquerors. When captives are adopted among them, they fail not to show them that they are no less humane than they are ferocious when they inflict punishment."

Mackenzie describes the arms of the Slaves and Dogribs: "Their arms and weapons for hunting are bows and arrows, spears, daggers and pogamagans, or clubs. The bows are about five or six feet in length, and the strings are of sinews or raw skins. The arrows are two feet and a half long, including the barb, which is variously formed of bone, horn, flint, iron or copper, and are winged with three feathers. The pole of the spear is about six feet in length, and pointed, with a barbed bone of ten inches. With this weapon they strike the reindeer in the water. The daggers are flat and sharp pointed, about twelve inches long, and made of horn or bone. The pogamagan is made of the horn of the reindeer, the branches being all cut off except that which forms the extremity. This instrument is about two feet in length, and is employed to dispatch their enemies in battle, and such animals as they catch in snares placed for that purpose."

Hearne gives the details of an attack made by his Northern Indians upon a body of Eskimos. The expedition began by leaving the women and children and the baggage behind. "The separation then took place, but hardly were we on the march when they uttered lamentable cries, which were prolonged until the moment we lost sight of them. This heart-rending scene made so little impression upon the Indians who accompanied us, that they continued their march laughing, and I may even say that I never saw them more joyful." Several other Indians came to share in the glory of the expedition, concerning whom Hearne says: "Each of them, as well as my own Indians, had made shields for themselves before leaving the wood of Clowey. These shields, made of boards, were about three-quarters of an inch thick, two feet wide, and three feet long. They were intended to parry the arrows of the Esquimaux. * * * Arrived on the other side, each of my companions set himself to paint the face of his shield. Some depicted

the sun, others the moon, some birds and others beasts of prey. A number painted imaginary beings, who, according to this poor people's belief, inhabited the elements, the earth, the sea, the air, etc. * I observed, as a singular fact, that my company, which seemed to us so far ignored all subordination, in this horrible circumstance exhibited the greatest uniformity of will and sentiment. Reunited among themselves for the same purpose, all the Indians were ready to follow Matonabee wherever he wished to lead them. * * * Never in an assembly of men did private interest hasten more eagerly to make sacrifices for the public good than on this occasion, for, whatever an individual had in possession, he at once shared with him who was destitute of it. All that friendship, generosity, disinterestedness, could elicit upon the heart of a Northern Indian was never developed so brilliantly. One would have said that there reigned in this people a public spirit, a kind of national pride; and the barbarians meditated the most cowardly of crimes. * * * While we were in ambush the Indians made their final preparation for battle. Some painted their faces black, others red, several a mixture of the two colours, and to hinder their hair falling over their eyes, they tied it in front behind the sides, or cut it very short all round the head." When the massacre and pillage were ended "they betook themselves to the top of a neighbouring height, where, forming a circle, they sang several songs in honour of their victory, brandishing and clashing their spears. When they interrupted the clangour to cry out *Tima? Tima?* in derision to the poor Esquimaux, who had taken refuge on a sand bank where the water was up to their knees." In Eskimo, *tima* is a friendly greeting equivalent to: How do you do?

Father Morice enumerates the arms of the Western Dénés; their bows from four to five and a half feet long, their bone and flint arrows, their dart, and spear heads, and their stone *casse têtes*. He also mentions their shields, "oval in form, like the Roman *clypeus*, and generally made of closely interwoven branches of *amelanchier alnifolia*. While on the warpath they also wore a kind of armour or cuirass consisting of the sticks of the same kind of wood, arranged in parallel order and bound together with babiche lines interlaced in several places. This is common to the Haidahs and other coast Indians." The fact that this kind of armour was found in Asia among the Tungus and the Tchuktchi is attested by Abernethy and Sauer, proves that it was introduced into America by tribes of northern Asiatic derivation; yet, Washington Irving, in the twenty-second chapter of the second volume of his *Arctic Expeditions*, mentions it as part of the defensive armament of the Tsinuks,

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Pickering, in the third chapter of his "Races of Man," assigns it to the Klamets or Lutuami of Oregon. Father Morice continues: "It would scarcely be proper to speak of war as an institution obtaining among the pre-historic Western Dénés. Although the various tribes despised and mistrusted each other, general fights were rare enough, and, as surprises constituted the main part of their system of warfare, it followed that success was, as a rule, on the side of the assailants. Sometimes the whole population of a village would be massacred in a single night. In that event, the victors would chant their hymn of victory, generally improvised on the spot and composed of the last words uttered by their victims. After their return from the fray, they would also repeat it dancing for several nights in succession. In no instance was scalping resorted to, at least, on this side of the Rockies." The wars of the Apaches and other southern tribes were more serious, but I possess no authentic details concerning them.

FUNERAL CUSTOMS OF THE TUNGUS AND THE DÉNÉS.

Abernethy remarks that, "the Tongusi evince a great deal of tenderness at the death of any of their family; their mourning sometimes lasts for a whole year. For several days they are commonly exposed on scaffolds within their cabins, and at other times near the place of interment. They bring them presents and food, which is consumed, they imagine, by their spirits." Mr. Macintosh quotes Santini and LaRoche as saying: "That the Tongusi and Coriaks mourn for the deceased for a considerable time and that the pits and graves where the dead are to be carried must first be fumigated or incensed, by burning, rosin or some dried aromatic herbs." He also quotes Santini to the effect "that it was customary among the Tongusi and Coriaks to bury along with the dead, everything that was dear to them while alive, especially their arms and family distinctions." Sauer's record is very brief. "They do not like to bury their dead, but place the body, dressed in its best apparel, in a strong box, and suspend it between two trees. The implements of the chase belonging to the deceased are buried under the box. Except a sorcerer is very near, no ceremony is observed; but, in his presence, they kill a deer, offer a part to the demons and eat the rest."

Of the Chepewyans Mackenzie says: "That they should not bury their dead in their own country cannot be imputed to them as a custom arising from a savage insensibility, as they inhabit such high latitudes that the ground never thaws; but it is well known that, when they are in the woods, they cover their dead with trees. Besides, they manifest

no common respect to the memory of their departed. After a period of mourning, cutting off their hair, and new property of the deceased. Nay, they frequently cut off their own, as a token of regret and sorrow." Heathcote says that the people do not bury their dead. They abandon the bodies when they die, so that one must suspect they are eaten by the birds of prey. This is the reason why the Indians do not kill the wolf, nor the crow, unless constrained by necessity. If one of their near relatives, they strip themselves of their clothing and remain naked till someone comes to console them. If a father, a mother, a wife, a son, or a brother lasts a week without an exception of shorn hair, nothing indicates this mourning among the Northern Indians. It consists solely in the cutting of hair incessant. Apart from time devoted to sleep and to walk or rest, they emit at intervals a prolonged wailing, repeated in unison by all persons present."

Dr. Yarrow, in his "Introduction to the Study of the Customs among the North American Indians," says: "It is not uncommon among the nations of antiquity, for the bodies of their dead in sacks of skin and hung them to trees and Scythians did the same." What he says regarding the custom is taken from Arrian, *De Var. Hist.* IV. 1, but I have no recollection of coming across similar facts in classical authors. I have not succeeded in verifying. It is unfortunate that his informant does not mention his authorities. Yarrow at page 75 for the following: "W. L. Hays gives an example of log-burial in trees, relating to the Indians of America. 'They inclose the body in a neatly-hollowed log and secure it to two or more trees, about six feet apart. A log about eight feet long is first split in two, and then carefully hollowed out to the required size. The two pieces and the two pieces well lashed together, prepared for use, are secured, as before stated, to the trees.'" Mr. Dall, in his *Nomenclature of the Native tribes of Alaska, etc.*, has a chapter on Tinneh tribes: "*Unakhotana*—the bodies of the dead are placed by them above ground in a box or wooden structure called *Kutchin*—They formerly burned their dead. They now bury their dead in boxes above ground on which the relatives sit and wail."

Father Morice's account is fuller than the one I have found in his paper, "The Western Dénés—their Manners and Customs." It sets forth the wailings of the relatives for a decade

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announcement of his death to all concerned by young men of another clan who were rewarded for their pains, the singing and dancing of a mercenary alien clansman, to the assembled mourners, meeting for several nights. The remains were then provisionally placed under a bark roof-like shelter, near which the widow and children dwelt in a small hut of similar form. For two or three years the widow was the slave of her husband's relations, and bewailed him. Then his chief representative, having acquired much property, was prepared for the cremation of what remained of the corpse. In view of a large assembly the funeral pile was kindled, and attempts were made to burn the widow, after which the property was given away in a potlatch. This was the Carrier custom, but among the Sékanais it was different. "Supposing the deceased was an influential person, dear to the band, they would hollow a kind of coffin out of a large spruce tree, and suspend his remains therein on the forks formed by the branches of two contiguous trees. Some instances are also recounted in which the remains of such persons were closed up in a standing position in the hollow trunk of a large tree while in its natural state. The lid or door of these primitive coffins was usually formed of a split piece of wood, which, when strongly laced with long switches of red willow, held it to the trunk of the tree in its original shape."

PECULIAR ARTS OF THE TUNGUS AND THE DÉNÉS.

It has already appeared that the Tungus and the Dénés equally made use of porcupine quills and beads, or, in default of the latter, tubular shells, such as the dentalium, in the ornamentation of their dress. The snowshoe was common to both. This contrivance is, at least, as old as the Christian era, for Strabo found it in the Caucasus. "The heights are impassable in winter; in summer they are ascended by fastening on the feet shoes as wide as drums, made of raw hide, and furnished with spikes on account of the snow and ice." The toboggan, or sledge, was also a Tungus vehicle drawn by horses and reindeer, but more frequently by dogs, and not seldom by men or women. The Russians classified the Tungus in relation to it, as Horse, Reindeer, Dog, and Foot-going Tungus. This toboggan was called by the different tribes *natar*, *tolyoki*, *tolgoki*, *turki*, *sherche*, and *fara*. By a strange perversity, none of my vocabularies contain the Déné word for toboggan, and Father Morice, in his Notes on the Western Dénés, has nothing to say regarding it. Mackenzie, referring to the Chepewyans, as he calls them, remarks: "The sledges are formed of thin slips of board turned up also in front, and are highly polished with crooked

knives, in order to slide along with facility. Close-grained wood, that account, the best ; but theirs are made of the red cedar or fir tree."

Hearne writes : " In winter, the Northern Indians travel on sledges of cariboo legs, which, in this condition, present the appearance of portmanteaus. Stripped of their hair by being dragged over the snow, they become smooth as kid, and serve to transport the goods of the Indians when they traverse the barren lands; but, in the summer, when they meet, they make genuine sledges with planks of spruce or fir, which are of different sizes according to the strength of the person who is to draw them. I have seen some that were no less than twenty feet long to fourteen feet long by fifteen to twenty inches broad, and others that they are from eight to nine feet long and from twelve to fifteen inches wide. The boards of which they are made are not more than one or two of an inch thick, and their width rarely exceeds fifteen inches. Larger dimensions would not suit the implements of the country, which consist of ordinary knives, a little turned at the point. The Northern Indians give them the name *basc-hoth*, and the Tungus *mo-co-toggan*. These boards are bound to each other by several bands of cariboo skin, and crossed above by several bands of leather, which serve to strengthen the sledge, and, at the same time, to hold the boards in place, which is fastened to them by smaller leather straps. The front of the sledge forms a semi-circle of from, at least, twelve to fifteen inches in diameter. This kind of front has for its object to prevent the sledge sinking in the snow, and, at the same time, to prevent the hillocks produced by it on the plains and barren lands. The sides of these vehicles consist of a band of leather, the two ends of which are united and tied firmly together. The person charged with the goods of the sledge passes it round his shoulders so that it adheres to his back. Simple as this harness may be, I defy all the saddlers of the world to make a better." Finally, Father Morice says : " A sledge, or sled, for travelling, proper to the cold season, is by means of a harness of reindeer or sleds drawn by three or four dogs, trotting along in a line. These animals (which are now of different breeds), are used by the natives; for, even during the summer, when families are on the move for their hunting grounds, their canine companions are employed to assist the women in packing part of their master's goods, which are secured with lines to their sides."

The Tungus make extensive use of birch bark for making houses, for making various kinds of vessels, and for making the bodies of their dead. They also employ it in the manu-

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Mr. McIntosh quotes Pennant as saying: "The Tongusi use canoes made of birch bark distended over ribs of wood, and nicely sewed together. The Canadian and many other American nations use no other sort of boats. The paddles of the Tongusi are broad at each end; those of the people near Cook's River and of Onslascha are of the same form." We know that Pennant is right, for the Tungus have a special name for the birch bark canoe which they call *djalban-dyau*, the first word denoting the birch tree.

Mackenzie thus describes the canoes of the Dogribs: "Their canoes are small, pointed at both ends, flat-bottomed, and covered in the fore part. They are made of the bark of the birch-tree and fir-wood, but of so slight a construction that the man whom one of these light vessels bears on the water, can, in return, carry it overland without any difficulty. It is very seldom that more than one person embarks in them, nor are they capable of receiving more than two. The paddles are six feet long, one-half of which is occupied by a blade of about eight inches wide." Hearne's description is as follows: "The canoes of the Northern Indians are in form somewhat like a weaver's shuttle, having flat bottoms, straight sides and pointed end. The stern is always much larger than the bow, as generally intended to hold baggage and sometimes to be occupied by a second person, stretched at full length in the bottom of the canoe. The man and the baggage cross rivers and the narrower parts of lakes by means of these little crafts, which rarely exceed from twelve to thirteen feet in length and from twenty inches to two feet in their greatest beam. The bow of these canoes is elongated and narrow; it is covered with birch-bark which adds considerably to the weight without adding anything to its usefulness. Generally the Northern Indians make use of a single paddle, though some have a second, like the Esquimaux; but the latter is rarely employed, save to club cariboo when crossing rivers or narrow lakes." Father Morice says of the Carriers: "They use 'dug-out' canoes made of the hollowed out trunk of a large cotton-wood tree (*Abies subalpina*). There is no artistic merit in their design, which is of rather a rough description, for we must not forget that 'dug-outs' are, among them, a recent importation from the East. In the beginning of this century they used only birch bark canoes."

rites and ceremonies of the Tungus and the Dénés.

Abernethy states that "The Tongusi believe in the existence of a supreme being, according to whose will they shall either conquer or die. They call him the *god of hosts*, because on him, they

imagine, the fate of their warlike expect worship likewise an *infernal Demon*, who by fear, lest he may afflict or torment them him all their calamities and misfortunes proceed they are as charitable as the *Universalist*, for a future state of torment and damnation. imagine that they are to enjoy all the pleasures in this world. They have their priests, whose sacrifices consist generally of those who consider the greatest favourites of the evil; they supplicate the *Great Spirit*, except before a benevolent Deity, who is disposed to favour

* * * By offering sacrifices to the evil, seldom that they worship the benevolent deity to avert his wrath. I have often observed that the tribes of Siberia, are those who pay the most religious ceremony; for, whenever they experience a scarcity of food, they first offer a sacrifice and are fully convinced of their success. Their mode of sacrifice is attended with many ceremonies which are performed by warriors. Having lighted a fire, they take a cloth which they suspend above the fire by several poles, till it is totally consumed. It is customary among them to dance during the sacrifice; there are others who stand and motionless till the offering is completed. The ceremony which lasts for several hours, as if rejoicing for success. Before they go to battle they never fail to make sacrifices. Their villages are assembled and they form a circle. The women walk one after another till they arrive at the sacrifice is to be offered. This place is generally at some distance from the village. The warriors stand with their faces painted. Before the *dog* is sacrificed, they whisper something in his ear, telling him to obtain for them the assistance of the *great* one, and prevent the *evil* or *mischievous* one from

"On the night previous to their departure, a ceremony is given by the chief, in which the *dog* is introduced, for the purpose of binding them to bravery. The Potoosi, among all the Tongvics, is a sacred instrument, which their fathers receive

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God of War, to make vows by fuming tobacco. On the evening therefore, before they depart, the warriors are summoned to appear before the chief in their martial uniforms. The women also attend, and they are attired in their richest robes. Having formed a circle, the musicians stand in the midst. Their music is very simple, for it consists only of two instruments, which produce neither harmony nor order. The dancers, however, keep time to the cadence of the music. This dance, as usual, was a ring or circle in which they moved roundwards incessantly, till it was announced to seat themselves on the ground to partake of the feast, the principal dish of which consists of the flesh of a *white dog*. Before the dog is put into the *kettle* they perform several ceremonies in offering him while alive to the *Great Spirit*; for they imagine that no animal is more pleasing, in a sacrifice, than a white dog. All their feasts are supplied with the flesh of the dog, and they might as well be called *sacrifices* as *feasts*; because the offering of the dog to their Supreme Deity always precedes the feast. After the dogs are consumed they rise and renew their dances. The first thing, however, after the feast, is the offering of the *Potoosi* to the *Great Spirit* by the senior chief. The fumes of the pipe are directed upwards towards the *Great Spirit*. This ceremony resembles, in a great measure, the Asiatic offering of *incense*. When the Chief imagines that the *Deity* is fully satisfied with this act of adoration, every warrior in his turn takes the pipe, which is decorated with various ornaments, and, at every *quiff*, promises to adhere to his commander, and never fly from his enemy. At the same time he relates what he has done in favour of his nation, and he foretells his future achievements. The Chief takes the *Potoosi* a second time, and, at every quiff, he enumerates the various engagements in which he conquered his enemies. The whole assembly then join in applauding his bravery and undaunted spirit. The feast of the *Potoosi* is concluded with the *song of death*, in which they swear vengeance against their enemies. Then they retire to their cabins or huts, to prepare for their departure on the following morning."

Mr. McIntosh, referring to the festivals of dreams, which he compares to the ancient Saturnalia and modern Carnivals, remarks: "According to Abernethy, they paint and disguise themselves when they go abroad, without paying any respect either to morality or decency. Many of them, especially among the Tongusi, says the same author, consider this a favourable opportunity of revenging insults and injuries, because they imagine that they are not known to the sufferer. * * * Abernethy speaks of his having disguised himself on one of these occasions among the Coriaks for the sole purpose, as he himself tells us, of saving his life;

because he considered them actually deranged in danger on account of being a stranger. He found himself in the same predicament as the Tongusi, and would most likely have been converted, the Tongusian princes, interfere

Gambling is not a ceremony, but it is not unworthy of a special treatment. Mr. M. the Patooni, which LaRoche briefly describes, originally the same as that of the Indians, although in Kamschatka sticks with is surprising," says LaRoche "to witness of some of these people while they play out to hunt they frequently form a party consists in throwing up in the air small orange, with four sides, and resembling because each side has a certain number number upwards when they fall to the ground to be the most successful in the chase. It is a great favour to belong to the winner themselves into different companies, because cannot be utterly disappointed while the is to kill the most." Abernethy observed games, which he did not deem worth speaking of a certain game, which he described Tongusi, when they played, resembled beings, from the way in which their feelings

In regard to the rites of the Déné-Diné is not easy for any European to discover this people, because they surround the strangers. A long stay among the Indian old men, from whom I derive knowledge a considerable part of their customs, have discovery." This discovery amounts to mythology with its gods and devils, the immortality of the soul, and that, in lieu of medicine men, who practice confession, fictions, incantations, and to whom they attribute to earth. He also states that the Déné never eat its flesh. In his other particular straining after Hebrew analogies as to

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Hearne represents the dog as the father of the Northern Indian race and of all creatures. Then he says: "The Indians have no religion, and though their sorcerers, by songs and long discourses, conjure beasts of prey as well as imaginary beings, by which they pretend to be helped in the cure of diseases, they are as deficient as their credulous compatriots of any religious system." He tells how his Indians had been rendered ceremonially unclean by killing the Eskimo, which condemned them to abstinence of many kinds. "When the time to put an end to these ceremonies arrived, the men, having carefully removed the women, lighted a fire at some distance from their tents and threw into it all their ornaments, their pipes and their eating utensils, which were soon reduced to ashes. They then prepared a feast, composed of everything that had been denied them during their time of expiation, and, when it was ready, they were all free to eat, drink, smoke and embrace their wives and children at will."

Mackenzie gives the story of creation somewhat differently, making the large bird, which, according to Hearne, produced all creatures from the fragments of the primitive dog, to call forth "all the variety of animals from the earth, except the Chipewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal as well as the people who eat it." The same author says: "They are superstitious in the extreme, and almost every action of their lives, however trivial, is more or less influenced by some whimsical notion. I never observed that they had any particular form of religious worship; but, as they believe in a good and evil spirit, and a state of future rewards and punishments, they cannot be devoid of religious impressions. At the same time, they manifest a decided unwillingness to make any communications on the subject. * * * They believe that, immediately after their death, they pass into another world, where they arrive at a large river on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that, in the view of this delightful abode, they receive that judgment for their conduct during life which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure and carnal gratification. But, if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavail-

ing endeavours, to reach the blissful island, from which they are excluded forever."

Our author, in another place, thus refers to the dances of the Slave and Dogribs: "During our short stay with these people they amused us with dancing, which they accompanied with their voices, but neither their song or their dance possessed much variety. The men and women formed a promiscuous ring. The former have a bone dagger in a piece of stick between the fingers of the right hand, which they keep extended above the head in continual motion; the left they seldom raise so high, but work it backwards and forwards in an horizontal direction while they leap about and throw themselves into various antic postures to the measure of their music, always bringing their heels close to each other at every pause. The men occasionally howl in imitation of some animal and he who continues this violent exercise for the longest period appears to be considered as the best performer. The women suffer their arms to hang as without the power of motion." Finally, Mackenzie treats of the game of the Platter as played by the Beaver and Rock Mountain Indians: "The instruments of it consist of a platter, or dish made of wood or bark, and six round, or square, but flat pieces of metal, wood, or stone, whose sides or surfaces are of different colours. These are put into the dish, and, after being for some time shaken together, are thrown into the air and received again into the dish with considerable dexterity, when, by the number that are turned up of the same mark or colour, the game is regulated. If there should be equal numbers, the throw is not reckoned; if two or four the platter changes hands. * * They carry their love of gaming to excess; they will pursue it for a succession of days and nights, and no apprehension of ruin nor influence of domestic affection will restrain them from the indulgence of it."

After the mention of certain feasts and dances, Father Morice adds: "Another observance, formerly in vogue among the Carriers, was the *the'-tsoelrwoes* (precipitate exit). This was analogous in character to, but not identical with, a practice of which we read as having existed among certain European and Asiatic nations, the *Lycanthropia* of the ancients, the *Loupgarou*, of France, the Persian *Ghoule*, the Teutonic *Wehr-wolf*, &c. all, probably, the result of a simulated ecstasy of superstitious origin. In the case in question and on the occasion of a large gathering of aborigines, a band of men would suddenly run out of a lodge, and, simulating madness, would, amidst wild yells and incoherent songs, make frantic efforts to bite the passers-by, or, failing in this they would seize upon a dog and devour him on the spot. * * * Apart from these superstitious dances of which mention has been made in the preceding

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paragraph, the Western Dénés observed no religious ceremonies. They made no sacrifices, worshipped no deity, and had no definite *cultus*, unless we dignify with that name the Shamanism of the Northern Asiatic races which obtained among them. True, they vaguely believed in a kind of impersonal and undefined Divinity, not quite pantheistic, but rather more so than individual, almost co-essential with the celestial forces, the cause efficient of rain and snow, winds and other firmamental phenomena. They called it *Yuttoere* (that which is on high), in Carrier. But they did not worship this power—they rather feared it and endeavoured to get out of its reach, or, when this was impossible, to propitiate it and the spirits who were supposed to obey it, with the help and through the incantations of the *nelhgen* or conjurer. This shaman was credited, when exercising his mysterious art, with the power of controlling the coming or departing of evil spirits. Even when not actually conjuring, he was believed to be able to kill by his mere will any objectionable person. His services were called into requisition in time of famine, to prevent tempests, procure favourable winds, hasten the arrival of salmon and ensure its abundance, but, more generally, in case of sickness, which they believed to be concrete (not unlike the microbes of modern chemists), and always due to the presence or ill-will of spirits." Elsewhere Father Morice says : " We find that the Navajos and Apaches still hold to their superstitious beliefs and ceremonies, and keep themselves aloof of any civilizing influence."

The mythology, rites and ceremonies of the Apaches and Navajos are very elaborate. Some of them are treated in the Fifth and Eighth Annual Reports of the United States Bureau of Ethnology, by Dr. Washington Matthews and Mr. James Stevenson. These tribes had altars and sacrifices, but whether they sacrificed white dogs, as formerly did the Dakotas, I have no present means of knowing. The eating of a live dog by the Carriers in their lycanthropy looks like the degradation of an original rite connected with the animal, and the almost universal tradition that derives the Dénés from a canine ancestor is too remarkable to pass over. In his Three Carrier Myths, Father Morice gives three such traditional stories, one of which is embalmed in the Dogrib name. One of the Tungusi tribes was called "Indachun takurara Golo," the region where dogs are kept. In a paper contributed to the Royal Society of Canada, Father Morice has illustrated the propensity of the Dénés to borrow foreign customs, and thus almost necessarily to lose their own. It is, therefore, hardly begging the question to ask whether the white dog sacrifice of the Tungus may not have been one of the Déné rites that have fallen into desuetude in the course of years.

THE LANGUAGE OF THE TUNGUS AND

An instance of the strange overlooking of things at one's hand is the conduct of Mr. Lucien Adé, the author of a Mantchu grammar and the analyst of the Western Montagnais, failed to perceive the intimate grammatical systems. The Tungus and the Déné, with the peculiarity of Northern Turanian languages, that is, postpositional, and place the genitive and accusative in the regimen. In these respects they agree with the Japanese of Asia, and the Dakotan, Iroquoian, Muskhogean, and other families of speech which I have classified as Khitan, differentiated from the Khitan languages by Father Morice calls attention to the monosyllabic substantives, as *Adelung* and *Vater* did long ago in the Mantchu. The former says: "A third process of change of meaning by intonation or vocal inflection is common to some—not all—of the Déné tribes. Some of these are proper to fractions of tribes only. Thus *ya*, which is almost all the dialects, becomes 'louse' to a Sotho, when pronounced in a higher tone." *Adelung* has many instances of the supposed Chinese peculiarity in Mantchu, as when *be*, for instance, means I, to be, to have, to leave; *be*, we, brother, uncle, axle, and handle." But he adds, "where the meanings are distinguished by the tone, I do not know." The groups agree in the absence of the article in each gender, and the substitution for it of a distinct adjective, as intelligent or unintelligent, noble or ignoble, and so on, also, in the formation of the plural by affixing a suffix. The genitive is expressed in each by adding a suffix to the possessor that of the thing possessed, preceded by a pronoun. The incorporation of pronouns and adjectives is equally the Asiatic and the American families compared. The closest affinity between the Tungus and the Déné is shown in the innumerable modifications of the verb and the variety and quality of action and being found in each. They agree in prefixing the pronoun to the verb, thus, in the Ugrian and Turkish order of pronominal affixes. The structure is concerned, it may safely be said that it is not Japo-Siberian, Mongolic nor Turkic, but Tungus.

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I append a list of over 170 words, comprising different parts of speech in the two languages. For the Tungus, I am indebted almost entirely to Klaproth's *Asia Polyglotta*. The Déné I have taken from a great variety of sources, including vocabularies of tribes from the Eskimo border on the north, to Mexico in the South. These I have copied in good faith, though, it is quite possible, they may contain erroneous equivalents of the English terms. I regret the deficiency of my vocabularies in particles, especially postpositions. The numerals on comparison show strange discrepancy, either indicating that those of the Dénés belong to an archaic Siberian system, or that, prior to their advent to this continent, they had borrowed from the Kamtchadale Koriaks. It is strange that their 3 and 4 should be the same as the Tungus 4 and 5. Father Morice has questioned the native origin of Déné government by *toenaz-as*, notables or chiefs ; but it is certain that the Tungus recognized the distinction between such and the common people, and the Tungusic forms for lord and master, such as *edshen*, *hunniu*, *ungiu*, *nyunga*, and even *turunbayo*, suggest the original of *toeneza*. He has also stated that pipes and tobacco were unknown to the Carriers and Tsé'kéhne before the arrival of Sir Alexander Mackenzie. It is, therefore, strange to find the Orotong Tungus word for tobacco-pipe, *tagon*, so near in form to the Déné *tekutsi*. There is little doubt that the pipe was originally a sacred instrument or incense burner, and as such is prehistoric in many lands, independent of tobacco.

A dialectic difference of the Déné as compared with the Tungusic forms of speech is the replacement of labials, including m, and of r, by other sounds. So far as labials are concerned, the same is true of the Iroquois dialects as compared with their Asiatic relatives. This evidence of phonetic decay marks an unliterary language in transition through changed circumstances, in which climate, no doubt, played a large part. There appears, also, that interchange of liquids which is so common a feature in northern Asiatic and American dialects, as in the Tungus *halgar* and *halgan*, foot ; and even of less accountable variations, as in the forms for grass, *orokto*, *owokto*, *okokto*. A common Tungus term for the throat is *bilga*, but the Tshapogirs call it *nemgot*, both being derived from the same original root. Almost as great variations appear among Tungus words, as compared among the Asiatic dialects, as between them and those of the Déné forms of speech. It would be no matter for surprise to find the Déné *kliuthchu*, bread, in a comparative

vocabulary of the Tungus dialects, alongside *tiljkan*, day, with *ti-gani* ; or *hamiltu*, to give, to go, with *genigar* ; or *dellin*, green, with *tshu fulachun*. Some words in the two groups are the result, in some cases, of borrowing, on the part of the Mongols and Koriaks, and on that of the American tribes, although their dialects exhibit the influence in an Asiatic habitat. The argument in favour of the Dénés and the Tungus is as convincing as the Indo-European or Aryans in one family.

THE OTHOMIS OF MEXICO THE MOST ANTIQUE COLONISTS OF AMERICA

The identification of the Dénés with the Tungus is an important discovery, to wit, that the Othomis, the oldest peoples of Mexico, are of the same family. I have long called attention to their almost monosyllabic vocabulary compared it with the Chinese. In a few forms of the vocabulary the Othomi exhibits traces of Chinese influence, but in very few. I subjoin a comparison of a hundred and fifty words of different syntactical forms. Othomi is placed opposite Tungus and Déné equally for identification with these tongues. In the Othomi the simplest and oldest extant form of Tungusic is preserved. The forms plainly indicate, and, at the same time, that Attila and his Huns in the middle of the fifth century A.D. dated tablets from the Mounds, which I had discovered at the Institute in December, 1894, that namely the first authentic American record of the Othomis. Maka-Wala, or Wala-Maka, for both forms. Atempa, and that he was overthrown in battle at Tolaka, in 793 A.D. Now, the capital of the Othompan, and its American prototype was present Ottumwa in Iowa. Otomo, or Odoro, a Japanese clan, the chiefs of which are conspicuous in the empire, some of them being at times found in the expatriation. The course of the Iowa mound-builders, the purity of their Japanese record, have been followed by sea to British Columbia, and thence to the Pacific, the journey they might easily have accomplished with

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the advent of the Othomis, or the vanguard of the Tungus, to America may be placed about the year 700 A.D.

Malte-Brun says: "The Othomi, or Hiâ-Hiû, is one of the most widely spread languages of the Mexican republic, since it is spoken in all the State of Queretaro, and in part of those of San Luis de Guanajuato, Michoacan, Mexico, Puebla, Vera-Cruz, and Tlaxcala. According to Clavijero, the country of the Othomis began in the northern part of the valley of Mexico, and extended as far as the mountains, which are about ninety miles from the capital. Among inhabited regions which were numerous is to be remarked the ancient and celebrated city of Tula, founded by the Toltecs, and that of Xilotepec, which, since the Spanish Conquest, became the Othomi metropolis. This nation is regarded as one of the most ancient in Anahuac; having retained its savage state during several centuries, it had the reputation of being the rudest of those of the land. The Othomis, says Father Sahagun, were naturally heavy, rude, and unskilful, and so celebrated for indolence, that it was customary to say instead of 'Ah! the clumsy fellow!'—'He is like an Othomi.'" It was only towards the fifteenth century that the Othomis began to live in society, as subjects of the kings of Tezcoco; they then founded several villages. A large number of those who had persevered in their savage ways gave much trouble to the Spaniards before they were subdued; this did not take place until towards the seventeenth century.

The Abbé Brasseur de Bourbourg writes: "There is reason to believe that the Othomis occupied the mountains and valleys of Anahuac a considerable time before the Nahoas and the tribes afterwards known by the name of Toltecs. Rude and barbarous in their persons as in their customs and language, leading a hard life, preferring the mountains to the plains, the Othomis have preserved, since the farthest removed period of Toltec tradition, the same manners and the same idiom, without ever becoming absorbed in the nations settled beside them, who persecuted them more than once, and have themselves passed away without leaving a trace behind. Their language, rough as themselves, is monosyllabic, embracing every kind of sound, but destitute of grace, exhibiting, nevertheless, in its simplicity something majestic that savours of antiquity. It calls itself 'Hiang-Hiung,' that is to say, the language that endures and is permanent, and the name 'Othomi' which those who speak it bear, expresses in a touching way, their condition of dependence and misery in the course of many ages 'never quiet.' Whence came the Othomi? Through what countries did they pass before descending to Mexico? What is this language

so different from others to which they give the name of the permanent *hiang-tiung*? All that is known to-day is that they preceded the Toltecs, and that they not only inhabited the province of Tula before the foundation of the kingdom of that name, but also a considerable portion of the regions of the Aztec table-land. Though rude and barbarous now, they are far from the state of mere savages, which seems never to have been their condition. Harsh mountaineers, they have always been known as an essentially agricultural people, acquainted with the same arts as the other peoples of Mexico. In their simple religion, deficient of the ceremonial and superstitious rites of the Toltecs, they seem to have preserved longer than others the purity of the ideas of natural law. They recognized only one God, creator of heaven and earth, to whom they gave the name 'Okha,' composed of O, which means remembrance, present notion, and of Kha, holy. For heaven they said 'Mahetzi,' from ma, place, he, extent, and tzi, in circumference."

"The first of their chiefs who had been their guide in Anahuac, named Otomitl, or Othon-Tecuhtli, in the Nahuatl tongue, received from them a sort of inferior worship. Two other less exalted heroes or divinities of their's are known, one called Atetein and the other Yoxippa. They showed most devotion to the last. His chief feast was celebrated in the fields; it lasted four days, which were passed in eating and drinking amid great rejoicings. They recognized also an evil principle which they said to be the author of all evil; they called it 'E' the malevolent. They attributed great power to their diviners and conjurers, and made use of their ministry to consult the gods and lay the souls of the dead. The chief of these diviners to whom the name Tecuhtlato was given, had the rank of high-priest, and enjoyed great reverence in his nation. The temple of Yoxippa was the chief sanctuary of Otompac; it differed essentially from the Toltec *teocallis*; for it had the form of a storied house with projecting roof, in the manner of Hindoo constructions, having an upper part sometimes crenelated that projected beyond the rest of the building. But it was on the heights that they preferred to offer their sacrifices; they prepared themselves by fasting and penance, like the Toltecs drawing blood from their ears with maguey thorns, and by ablution of the entire body, whatever the season might be. Up to the last years of Mexican monarchy, they were the only one of all the nations of these countries that continued the ancient calculation of time by lunations. Otherwise they had very nearly the same customs as the neighbouring peoples; they were dressed very similarly to the Mexicans, though with less grace and

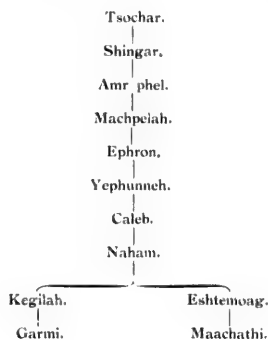
elegance; but one thing in which they differed from all others, is that they habitually shaved all the head, with the exception of a little tuft which they allowed to grow on the summit of the occiput like the Chinese."

Brasseur's translations of Hiang-Hiung and Othomi are more than doubtful. The forms remind one of the Hiong-nou and the Hiun-yu of Chinese historians, who fabulously place their invasions of China before the Christian era. Latham and others suppose them to be the Huns, although, by the few words of their language transmitted, they have been adjudged Tartars. The word is Tungusic, for the Tungus call themselves Even and Evenki. Vangia and Feneche were two of their tribes, answering to the Déné Henagi. They seem to have been among the earliest colonists of the chief of the Japanese Islands, for Nippon is a corruption of the Tungusic Even. Seven hundred years before Christ they gave their name to Van in Armenia; and in the time of Darius, 522 B.C., a body of them were the Paeones between Thrace and Macedonia. Herodotus says they were a colony of the Teucris of Asia-Minor. The Ramayana and the Mahabharata of India know the latter as the Tucharas, and they are represented along with the head-shaving Yavanas, who were no Ionians but genuine Vuns or Huns. The Tokari fought with the Egyptians, and at times served as mercenaries in the armies of the Rameses. Arrian finds the ancestors of the Takullys or Tsekelnas at Taxila on the Attock, during the Indian campaign of Alexander the Great, and relates that their king Taxiles led 5000 Taxiles in the train of the conqueror. Strabo names some of the Turanian tribes that deprived the Greeks of Bactria, and among them mentions the Tochari and the Dahae, to which latter belonged the Aparni or Parni.

The name Othomi, in Japanese Otomo or Odomo, means the great attendant or follower. Its Canaanitic equivalent, for the family was of this origin, is Eshtemoa, or Eshtemoag, and out of this all the Othomi, Tungus and Déné forms have been evolved. What the Egyptians called the Eshtemoans I do not know, but, on the lips of the Assyrians they were the people of Zamua and Mazamua. This Zamua lay on the Armenian side of Taurus in the vicinity of Dagara and Van, and is mentioned as far back as the time of Assur-nasir-pal in the first part of the ninth century B.C. This was, doubtless, the region called Odomantis by the classical geographers, who have also an Odomantis in Macedonia and Thrace in the immediate vicinity of the Paeones, and having Mount Orbelus for its centre. This Orbelus was a sacred mountain and was eponymous, for the Armenian Stephen, Archbishop

of Siounia, relates that there came to Georgia from China a noble family called by him Ouhrebelean, to which he belonged. These Orpelians were Huns, and their supposed mythic ancestor is the Olbale or Odelbale of the Dénés, a winged deity like the eagle headed men of the Assyrian sculptures. His original was Amraphel, king of Shinar, the contemporary of Abraham; and his Shinar or Shingar gave name to Sangura of the Assyrians, the Sangarius of the Trojans, Sangala of India where dwelt the Cathaei, and the Sunggari-ula of the Mantchus.

The genealogy of the Tungus family is given, in a scattered form, in the genealogies of first Chronicles, and is as follows :



Zohar or Tsochar gave the ancestral name Teucer, Tokari, Zagros, Tuchara, Tochari, Taxila, Tselkne, and was Tigil, the god of the Kamtchadales. In Shingar we find Sangura, Sangarius, Sangala, and Sungaria. Amraphel furnishes Orbelus, the Orpelian name, Arbela, and Olbale. Machpelah is the original of the Davenport Maka-Wala and of the early Mexican hero, Mixcohuatl or Mixco-watl. Ephron gives name to Apolloniatis at the Zagros mountains, to Strabo's Aparni, and to the Faraons of Mexico. Yephunneh's name is the root of Yavana, Evenki, Hun, Japan, and Henagi. Caleb probably survives in Arivaipa and similar terms. But Naham was the ancestor of the Biblical Naamathites, of the African Nasamones, as well as of the Tungus Neyen, and the Déné Nehane. He was very likely the ancestral dog of the Dénés, for in Tungus a dog is *ninakin*. After him the family divided into at least two branches. The elder in Kegilah gives the division of the Hans or Huns who peopled Corea, called Kaoli and Kaokiuli. From his son Garmi came the name Ghirin, and

the Corean word for man, *saram*. But, in classical story, Kegilah is a nymph Acacallis connected with Garamas, the progenitor of those Garamantes who were neighbours to the Nasamones. Finally Esstemog has given us the Zamuans, the Odomos, and Othomis, and, by the change of m to n, the Tungus and the Dénés; and his son Maachath was the ancestor of the Massagetae, whom Herodotus likens to the Nasamones, of the noble Japanese family of the Masakados, and of the Othomi class called Mazahui, Mazahua, and Matzahua.

Few races are more degraded than the Dénés and Othomis of to-day; but few have had a greater history. Of the particulars of the lives of Tsochar and his son Shingar we, at present, know nothing. But Amraphel fought under the banners of Chedorlaomer; Machpelah gave his name to an immortal cave; and Ephron, the Apollon of the Greeks, the Hittite conqueror of Hebron, acted the chivalrous gentleman towards the bereaved father of the faithful. Yephunneh was Paeon, the physician of the gods, and, with his son, Caleb, or Aesculapius, seems to have exercised his art in Egypt. Classical story has feeble reflections of Naham and his grandson Garai as youthful scions of the Teucric Apollo, called Nasammon and Garamas; while another descendant of Naham, called Zophar, talked not too wisely with the afflicted patriarch of the land of Uz. Next, we find the Tokkari, wearing a helmet wider at the top than at the base, divided into coloured strips with disks of metal attached to it, descending on the back of the neck and fastened beneath the chin, carrying round shields with spears and short straight sword, and fighting against the Egyptian troops of Rameses IV., while their wicker work, oxen drawn wagons hold their wives and children in the background. Again they come before us as the ruling Hittite tribe of Northern Palestine and Syria in the days of Joshua, for king Jabin who ruled at Hazor was of their line. Jabin and his city, a Japanese Katsoura, were smitten by the Hebrew leader. About a century later, a second Jabin of Hazor sent forth his general Sisera to quell the revolted Israelites with his nine hundred chariots of iron, but Barak overthrew them at the springs of Kishon, and Sisera fell a victim to the treachery of Jael the Kenite, a member of a related tribe.

In the time of David, king of Israel, a body of this race, called the Maachathites, dwelt to the east of the springs of Jordan between Palestine and Syria, and made common cause with other Syrian tribes and the Ammonites against the pious monarch, but Joab overcame them, and David and Solomon ruled over Maachah. But, at least, one Maachathite was numbered among David's chief captains. The author of the book of Samuel calls him Eliphelet, the son of Ahasbai,

the son of the Maachathite ; but he of Chronicles gives his name as Eliphal, the son of Ur. Here is Olbale appearing in ancient history. After this the Tokkari made their way eastward, to appear, at different times, about the Zagros range east of the Tigris, where Apolloniatis and the Garamaei marked their presence ; at Singara on the Chaboras in Mesopotamia, with Zagora near at hand ; and at Van in Armenia. Men of their race may have sat on Assyria's throne, for Tiglath as a name was their original property. From the time of Assur-nasir-pal, in the beginning of the ninth century till that of Sargon, in the end of the eighth, when the Hittite power was broken, they warred not altogether unsuccessfully against the greatest monarchs of their day. One of their race, to judge by his name Sangara, became lord paramount over all the tribes of the Hittite confederacy, and measured his strength with Shalmaneser II. (860-825), who received his daughter and the treasures of Carchemish, when the war ended disastrously for the Hittite army.

After their final overthrow by Sargon, they scattered. As the Teucri they made their way into Asia Minor, and, whenever the siege of Troy took place, they had part in its defence, as they had in the great Indian wars celebrated in the Ramayana and the Mahabharata. But the Greek and the Indian epics related to times far more remote than those which followed Sargon, and to lands nearer the primitive seats of population than Asia Minor and India. Still, the Teucri of the first named region were Tsochari, and they crossed the narrow channel into Thrace and Macedonia, where later they met the Persian Darius in the regions of Paconia, Orbelus, and the Odomantes. In the east they probably paid little regard to the Babylonian and Persian kings. Indeed, Herodotus informs us that the great Cyrus was slain by the Massagetae, oriental Maachathites of their race. Slipping away from the restraints of despotic power, they moved northwards to the Caspian, and further east into India, where Sangala and Taxila and Massaga, with many other memorials of theirs, existed long before Alexander the Great found Taxiles and the Cathaei of Sangala there. As the Tochari and Aparni, they wrested Bactria from Alexander's Greek successors in 150 B.C.; and the former in 124 B.C., defeated and killed Artabanus, king of Parthia, their kinsman or fellow Hittite. Their next appearance is as the conquering Hans or Hiung-nou of Chinese history, the chronology of which is entirely at fault. Then, in the west, in the fifth Christian century, under Attila, his predecessors and successors, they ravaged Europe, and disappeared into Asia. Under various names they governed the Chinese empire, as they do to-day ; caused great displace-

ments in Siberia; occupied Corea, where they still remain; were probably the earliest occupants of Japan; whence, as the Othomis, they departed for America in the eighth century. Later waves of this fecund race, driven by stronger tribes into Eastern Siberia, crossed Behring Strait, and flowed over the Eskimo area, into the present abodes of the degenerate Dénés. It is doubtful that any other people whose history can be traced will exhibit a longer and more continuously eventful career.

I have said that, so far, we know nothing of the history of Tsochar, the ancestor of the Dénés, and, speaking strictly, this is true. But he was, no doubt, the Deucalion of the Greeks, a diluvian hero. His descendants appear to have separated during their abode in the Euphratean region, into a northern and a southern division. The fortunes of the former have already been before us. The latter became amalgamated with certain sub-Semitic Turanians, related to the original Amorites, Moabites and Ammonites, and, keeping a progressive eastern course along the Persian gulf and along the western and southern shores of India, arrived at last in the Malayan Archipelago. The Tagala language of the Philippines bears their name, but the well-known Polynesian god Tagala, Tangaloa, Tangaroa is the same personage as Tigil of the Kamtchadales. The southern Tsochari found their way to America as well as the northern, and appear in the central part of the continent as the Tzotzils and Cachiquels of the Huastec-Maya-Quiche family, whose great divinity was Tohil or Tockill. But their language, that of the ancient Huns, of the Othomis, the Mantchus, the Dénés, they had lost, and with it their modes of life. The Maya-Quiche records make what seem almost like prophetic allusions to this separation of the tribes and still more strange to their reunion in an American home. Echoes of the famous Tsochar may be found in all lands, from the Tigris to the Tigil, from the Greek Deucalion to the Maya-Quiche, Tockill, from the Erse Declan to the Polynesian Tangaloa, and from an Assyrian Tiglath to a Déné Tsekene.

APPENDIX I.

COMPARATIVE VOCABULARY OF THE DÉNÉ AND TUNGUS LANGUAGES.

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
above	yadege, D.	widalin T., dergi <i>Mantchu</i> .
all	kontlan, kwantlan.	gemu, gandzi M.
arm	nala.	ngala.
axe	taih.	tukka.
	shashill.	shuko.
	thenl, thynle, taintli.	tabor.
bad	tschoolta.	kaniult.
bark	alah, uluz, latuz.	urta, arekte.
	ttuz.	notcho, ogdykon.
bear	sus., sas, zus, yas.	ugshuki, uchikan, kuti.
beard	edara, tarra.	tshurkan, gargat, sala M.
beaver	tsah, sha, zah.	chattala.
belt	shoedh.	boyat.
belly	kagott.	chukito.
	baer.	ur, oor.
	paput.	chefeli M.
bird	kakashi.	gasha, gaskha M.
	tsoje, tshiasi, tshetsha.	doghi, doi.
black	tkhlsune, klazin.	sakhaliyan M., sachrin.
	tarzi, dulkus.	kara M., tshakaran, atra (dark).
blood	ske, skai, tah.	shosha, shoksho.
	shtule, tutkhl.	sugal, soogial.
blue	detleze.	tshurin.
boat	tsai, tse, tssi.	dsau, dyau, djacha M.
	allachi, shaluzi.	yraktadjau.
body	skotit, chezukhtai.	gudige, ukit (belly).
	ezi.	beye M.
bow	nettuny.	nonga.
	klintun, alhtin,	lunga.
boy	tshil.	churkonon.
	taiyuz, tsiah, tazyuze.	adzighe (small).
	dinias, tinji, tenair.	kunga, kungakan.
	kliuthchu.	kiltora.
bread	tsoo, tthu, adsoh.	tsct'hen M.
breast	chah, kachaoch.	hau, aki, agi M.
brother	shona, schanga.	akin, kongakan, achun M.
buffalo	ahkik, yakkay.	ukur, hukur, kukur
	chasska.	chiukun,
	giddy.	geldak.
chief	nitzilin.	nyunga, noyon.
	buchahudry.	turun-bayo.
child	tshilaks, quelaquis.	uli, aljukan.
	beye.	buyadzui.
	is-chynake.	kungakan.
	astoque	chuto, kootian.
clothes	thuth, tsuda, tathi.	teti, tetti.
	taink, togaai.	etuku, tetiga, targaha.
	etlunay.	shun.
cloud	klloh, kkswoh.	tukahu, taushu.

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
cold	ktckehuly. asyitschitan. oulecadze. nikkudh, hungkox, nasustli. kuatsakutowa, wuz-guz. chatchoo, udessay. tsantsan-ithose, thetsra. tsaholkus. nitchit. siskai. tijkan. drin, klut. can, cheengo, janes. itini, tazan. tultun.	shakhorun M. serguen M. yelliashin. inginikde, ingynga, inginlan. beichuen M. tschiki. tshutsheni, tshirit. hakteryakde, unadju. ashadka. tirgani. tirga. ining, inenga. buden, huddan. edderen. kokan, chivren. kandachon (elk). kumaka. buchu. ladacha (elk). took, toki. shodjo, shokdjo (reindeer). ninakin, kazikan. indachun M. utshe, tuga M., urki, urkipura. undau. choldakoo. umdal, kolymtsham. ggarri, kyren. udak M. korot. shan. turu, tukalagda. na, dunda. tukata. usin M. bishin. dsheme M. iebdau, jebdaka. umcha M, omukha. buchu M. (deer), byyun (reindeer). eha, esha. escl, isal. ashim-itshere (to see). oshim-itshette (to see). ama, ami. okokto (herb). umukko-tshar. tua M, toh, tog, togo. ghochsin (hot). chalchun M. (hot). nimakha M. ollo. olra. oldo, aldo. betkhe M. halgan, chalgan. bedal, bokdil. petche M. onkoto. olekat.
to come		
copper		
dark		
daughter		
day		
dead		
deer	kous, cheechwit. nista, neistzee. maytzi, motchish. batshich, vutzaish. tlaytchintay. edhuu, edthun. istsi, yestshi. klin, sleing. tkhlin. theoball. esdan. chidetleh, totasinlh. milchny. ttschukulak. chetzeh, hutjah. szulu. xonade. tliis, kliuth. an, ni, nun, nunkit. te, teye. altnen. beha. ishshan. chesti, setse. pukka, weskiake. pitzi. eta. slida, slinda, kaljaga. chindar. sintaga, schindah. apa, appa, mama. kokotlija. inla-thale. tasi, takak, takoua. kson, khong, kwun. tkhilkane. telamach ar. klo, kluk, lue. cleolay. uldiah. piuki. skatlina. jetly. osha, chekeh, seka. knaintschit, tchunttsut. sekata.	
dog		
door		
to drink		
eagle		
ear		
earth.		
to eat		
egg		
elk		
eye		
father		
fern		
fingers		
fire		
fish		
foot		
forehead		

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
fowl.....	kanujak.	njungjaki (goose).
girl	getsí, tshekias.	ashatka, asatkan.
	quelaquin-chequvi.	uljukun-ashadka.
	siku-tsukaísla.	sarkan-dzui.
	keel, kernaíh.	ghoorkan (daughter).
to give	besanesdi.	pu, bimbi M.
	hamiltu.	omul, omuli.
to go	eenio.	geneme M.
	antonger, kwíniuhl.	genigar, yanakal.
	unnainduhl.	nendep.
	anahzontí.	gyndakun.
god	tihugun.	gheooki.
good!.....	sutchom, nezun.	ssain.
grass	klo, klos, kklöh.	orcho, orokto, orat.
great	unshan, nintsha.	ekzsham, egdjon.
	wane.	amba M.
	tsho, tcha, tchos.	okdi, choydi.
green	dellin, tultsau.	tshurin.
	dulkluj, tahtloh.	tshorolty.
hail	neelo, heeloah.	shenilyan, shiggilgen (snow).
hair	nuntsera.	nioorít.
	hutzee, khotsusen.	ingakta.
hand	nilah, inla.	nala, n'li.
	shlaa, kholaa.	djalan, ngal, gala.
	skona.	hanga.
hare.....	kah, koh.	ushkau, tuhaki, toksyaki.
hat	sackhale.	machila.
	kakadalaíou.	kuratli.
head	edzai, tichií, ethi.	udshu, utshu M.
heart	bitsi.	mudzi-len M.
	chittri.	sheloma.
heaven	eyeah, yaha, yas.	abkha.
	yatakahonzo.	thaugsoha.
	yuyan.	nyangna.
hot	taouwechon.	yapushin, ghochsin.
	kunazul.	khalkhon.
	nidha, nahdesestka.	nemyakde.
	woela, azoomicullah.	nyamlan, nyamaldan.
house, tent	ye, zeh, jetz.	dju, dzu, dzsho.
	kune, kuin, konaugh.	gula, gulya.
	kuntukh.	momadjuk.
hunger	kutlakat.	yatahushara M., djalgarraam.
husb.....	sukkun.	eigen M.
	etsayoh, ahoteey.	adi, ediu, adywu.
	dinnie, deneyu.	edin.
	ttatz, thun, tun.	djuko, djucha.
	satsun, shatain.	tshutsheni, tshetshinna (copper).
	chitsih, keti, atis.	djika (copper).
	shlestay.	trirokta, 'at'ya-tshirit (copper).
kettle	ussa, oshia.	ika, iko.
	monsai, nosai.	mutshen M.
	kluck.	kalau, okallan.
knee.....	chagutt.	chiegen.
knife.....	utteis, tish, tekhe.	utsh.
	kissaki.	chueii, koto.
	marsh, perlso.	parta, purta.
	tlay, rsih.	tsherkán.
	kakikltoun.	hurta.
lake.....	touey, taiotin.	tonar, tongor.
	vun, ping, pungut.	amundji.
	maigah, mithee.	amuzi, amatch, amut.

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
to laugh	lechlikal.	inyaktokal.
leaf	ata.	abdaha M.
	atan, chitun.	awdanna, awdanda.
leg	tinadsun, nakaitshun, keitshin.	chantshen (knee).
	gwashun, tsethan.	chyegen (knee).
	kin.	ongon (knee).
	chidudh, edzare.	tyshak (knee).
length	kuana.	ghonamin.
life	anna.	inni, inen.
	ghinnah.	innikin, veichun M.
	kondaih.	indyn.
	renah.	ergen.
light	attri, hutkhlin.	tirga, tirgani (day).
lightning	nahtunkun.	talkian M tapktan.
	kwintatiek.	bugani-utula.
lips	edanne.	nedjen.
man	payyahnay.	boye, bey, evenki.
	tengi, tingi, tenghie.	donki, donggo, dunggia.
	déné, dinay, tana.	djan.
	titsun.	djetschen.
	quaictai, akootinne.	oydzah, djakuta.
	djoogia.	tazeu, togoya.
	khanae, sikkanne.	chingan, chuntshun.
	tenalo, tinlay.	nialma, onggoro.
	tchelaqui, tshilje.	antshulaku, sachaltsha.
	takhhkhile.	djusheri.
marten	thah, tshinih.	dyukon (otter).
moccasins	kinchee.	unta.
	kikhot, keskut.	gulcha.
moon	altzi, ighaltschi, tlaltolla.	delatsha, delyadja (sun).
	klanai, klaihonoi, tlakannu.	nultan, nyultan (sun).
	tshane.	shun, shigun (sun).
	haei, kacha.	haga.
morning	kadamatonah.	tematna.
	altkun.	erde M.
	vun, pineta.	unoki.
mother	amma.	eme M.
	nah, naa, anna, an, hun.	ani, oni, anya, enie.
mountain	ts-ati, tsuti, tidlkool.	tsolchon M.
	sechell, klehl, tauri.	urra, ere, alin M.
	zeth, ddhah, chesh.	gokda, gokdakan, akatschan.
mouse	gloune, klounge.	tshalooktshan.
	tan.	tshyngirkan, singeri.
mouth	nazai, nizik.	angga M.
	ta, edha, huzzay.	nedjen (lips).
nails	nil-assut.	osta.
neck	wickkost, huckquon, hosewatl.	bilga, bilcha M.
	chekoh, schonite.	nikigi, nikin.
night	klenkut, kliltohl.	golban.
	hutlih, hutli.	aktera, atra (dark).
no	ossay, nokwa.	ako, aku.
	toh, ta, deo.	atcha.
nose	nenzi, ninintsis, mintshesh.	niqsha, onoktah.
	hunchu, chintsih.	ungata, ongot.
	hutchih, witchess.	ogot, oiokta.
old	ata, saiyidhelkai.	sakda, shagdi.
pain	iyah, tsin.	eyen.
pipe	tsikatsuh, tekatsi; teka (tobacco).	tagon.
rain	tchandellez.	tekdol.
	tsin, naoton.	odan, uddun.
	alkun, alcorn.	shiggilgan (snow).
	natkhlhika.	oloksha, ulaksha (wet).

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
red	tulkun, dulkun. tilti, tigaltii.	chulgian, fulachun M sugel (blood).
river	delicouse, delksozi, tkhlssewe. suckener, towkahuntsha. hun, khahee. okox, ukokh. sekargut. kutnu. tedhny.	kulari, ulaty. sekiyen M. eyen M. okat. ulagir. okatshan. tak.
salt	totuzikun.	turuka, davusun.
sand	chey, shay.	chuliktun, serugi.
sea	eapashk.	amutsh, amuzi (lake).
to see	eshi, yussee. utschschilia. nestah, nentah. lunitlin. nhla.	itscheshim. otschiawetschittal, etshikuere. oshinitschette. ashimitschere. igoorun
to sing	shin, eschen, utshin.	ikan.
sister	chih. chidh, schutta, tatscha. dhintih.	oki. ashadka, asatkan. teme M.
to sit	namistce, nanistin.	amutshen.
to sleep	azut, tsetez. hoosh. ittern.	adjikta. ukladai, ukladaku. uklyarem.
small	netsul, unsul, nintsool. sul. tsootah, astekwoo. nadudhi.	nitkun, nitshukun. chulyokun. adzighe.
snake	ziazay, naskai.	nogai.
son	eyune.	hutta, dzui M.
soul	yattik, yaltuck, katlijach. kanna.	weichun.
to speak	schitl. olte, agoltsin. sii.	goli, turateiktta. guken, chendumbi M. kuili M, tschinaka. obhilasha.
spoon	klune, shlum.	usikha M.
spring	sun, sum, ssin.	hauen.
star	delgayhe. khatlatshe kumshaet, keemshaet.	shen, shigun, shivun (sun). dylega (sun). delatscha (sun). utamikta.
stone	luohla, tschayer, kulchniki. zeh, seh, chi, tscha, tse, tsi.	djolo, dzshool.
strong	gunzun.	ja, hysha, veche.
summer	hongzil.	chusun M
sun	ssin, saner, tan. ytlkun, taltohna. chignonakai, chekonoi. channoo, skeemai.	anganal. dyoganni. tergani (day). shigun, siguni.
teeth	egho, howgo, howwah. shti, esu, shigo. sakoistli.	shun, shivun. veihe, veihe M. itsh, ikta.
thread	mo.	iktal.
thunder	idi. titnaik, nahtuno.	umi. addi, akdi, ashdoo.
to-day	ganneh, kuntsin, ganitzin.	akdjan.
to-morrow	antil. katooman. gambel.	enenngi, eshenang. ositirga.
to-morrow	punti.	tumi.
to-morrow	tzula, natsol, thula.	chimaka zimacha M; temarta.
to-morrow	tjulja, szyllo.	tscholi. ilga

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
tongue.....	lasom.	ilengu.
tree.....	kanat.	yuiye.
	chooma	mo.
	tetshun, takun, techun.	budjan (forest) M.
valley.....	tsbalacooya.	mol (forest).
	dilakooi, tekalkulkul.	tala.
	konakon, kunatri.	koonta.
village.....	kohalai.	falán M.
	zekkeh.	tokso M.
to walk.....	ts-aiutl, gahheyail.	shurukel (to go).
	kneendie.	gynakun (to go).
	yucko kuyyay.	yavkan yanakal (to go).
water.....	to, toh, toe, too, tkho.	tygda (rain).
	thunagalgus.	tekdol (rain).
	tchón, tónh, tahnahn.	udden, odan (rain).
	chu, kaja, ko.	agha (rain).
to weep.....	huntza.	shongodz.
white.....	kliylul, hlekul.	giltaldi, giltaldin.
	talkai, delksay	geltadi, wagdari.
	itesina.	shangiyen.
wife.....	sak, at, tsaiat.	aki, aji, asi, adjiu, atshiu
	zayunai, tsekunselin.	sarkan M.
wind.....	atsee, etsee.	edlyn
	tatvi.	tit (storm).
	nuntsi.	ayanedun (storm).
	eldo.	niltse.
winter.....	hongkazine.	toygonni.
wolf.....	yess, yush.	gusko, gushko, gusika.
	noonecyay.	niöche M
wolverine.....	naguiyui.	yentaki.
woman.....	tseke, shiko, ekhe, chaka.	heghe, cheche.
	etchagah, tseukeia.	adjiu, atshiu (wife).
	ttsekwí.	ashiwu (wife).
	salturn.	sarkan M. (wife).
wood.....	tetshun, dekin, dethkin.	budjan M. (forest).
	tsush.	shigi, ishig (forest).
	tsroh.	urac (forest).
wood, forest.....	teshintlan.	kenita.
to work.....	chakljrschejahga.	goorgalden.
to write.....	edesklis.	dokli, dokukal.
yellow.....	tatloh, dethore, tultsau.	shurin.
yes.....	ha, hauh, ahuh, aho.	ya.
	ang, hum.	inu M.
yesterday.....	hulta, utlta, utlutlan.	acheltana (evening)
young.....	kechitedha.	asicha, ashcha.
	klatakoltinilla.	noolsooltshan.
I.....	hwe.	bi.
Thou.....	shi.	ssi, si.
He.....	iyé, iyi.	i.
	atinne, edinne.	tere.
	neyan, iyanuk.	nongenatsha.
We.....	wane.	be, boi
	ninkontlan, nachune.	nonganube
You.....	she, kajuku.	soue, sowe.
	hontail.	ellia.
They.....	tsii.	tese, tche.
this.....	cyer.	ere.
that.....	tiri.	tere.
many, much.....	lai.	labdu.
who?.....	nuntzui.	ni.
	mpela.	we.

<i>English.</i>	<i>Déné.</i>	<i>Tungus.</i>
1	tahse, tashte, etscha, titsoh.	dysak, dishak, <i>Kamtchadale.</i>
2	tihlagga, tathlai, kissleka.	attajlik, <i>Tchuktschi.</i>
3	naki, nake, n'akkee, nekai.	niechtsh, <i>Koriak.</i>
4	nankhay, nankuh, nankoh.	lianga M.
5	tahe, tage, takke, takci.	tsok, tshook, <i>Kamtchadale.</i>
6	tang, dunkhe, tinike, tenki.	digin, digon, <i>Tungus</i> (4).
7	chwola, shwullak, schwallah.	douin M.
8	elketahey, ulkitake, kooslak.	tonga, tongan, <i>Tungus</i> (5).
9	tluz.	komlch, <i>Kamtchadale.</i>
10	tluzuddunkhe, ookaidingkee.	kilkok, <i>Tungus.</i>
	elkeedinghe, etsudeentay.	kylkoka, <i>Kamtchadale.</i>
	koostenekha.	etgatonok, <i>Tungus.</i>
	kavnayday, kwunesa.	etuchtunuk, <i>Kamtchadale.</i>
		tshokotenok, <i>Tungus.</i>
		tsholudunug, <i>Kamtchadale.</i>
		tshakatonok, <i>Tungus.</i>
		tshakatanoch, <i>Kamtchadale.</i>
		kumechtuk, <i>Kamtchadale.</i>
		tshomkotak, <i>Tungus.</i>

APPENDIX II.

COMPARATIVE VOCABULARY OF THE OTHOMI WITH THE TUNGUS
AND DÉNÉ LANGUAGES.

<i>English.</i>	<i>Othomi.</i>	<i>Tungus and Déné.</i>
afraid	ttzu.	nil-tshut D.
arm	ya, yani.	mayan T., hanga T. (hand); kiin, skona D.
axe	ttagi.	tukka T.; taih D.
bad	iho, hio.	ekhe T.
beast	hing, nantzo.	eiang T.; nuntzun D.
belly	baoni.	boyun T.; elloni D.
bird	bite, bombi.	boya T. (body); bitt, voet, paput D.
black	ttzintey.	niungyaki T. (goose); doghi T.; tsishtsoh, dettani D.
blood	boi, bede, bothi.	bochokon T. (dark).
blue	qui.	shosha T.; skoi D.
boat	ccangui.	niochun T.
body	mohtz-a.	omu, ongotscho T.; metaui D.
bone	ghai, hanggiei.	ukyt T. (belly); ezi, nizi D.
bow	ndoyo.	nun-kwut D.
boy	za.	ka, kaza D.
	hy, iso.	huta, dzui T. (son); jay, eyaze D.
	bahtsi, butsi.	buyadzui T.; yaase, eyoze D.
to break	yaxkhi, sogi.	bekkeschiz D.
brother	cu, ida., qhuada.	aki, deu, ekdau T.; chah, de, skitla D.
to call	da	
cane	sothi, hethyo.	tetquh D.
chief	hmu, nogue.	hunniu, nyunga T.; mowdish, toeneza D.
cloud	gui.	tuhu, tugi T.; kkoeh, kos D.
cold	tzaa.	shakhorun T.; edzah, azoo D.
to come	che.	dsi, ishi, dohi T.; yeudessay D.

<i>English.</i>	<i>Othomi.</i>	<i>Tungus and Déné.</i>
corn	detha.	djekta T.; djiye D. (fruit).
to dance	nei.	urnutti, noetai D.
day	pa.	shiwun T. (sun); vun, puneta D. (morning)
death	tu, du.	butscho, edderen T.; tatsai, itini D.
deer	phanteche, hoephani.	buchu, kandachan (elk), bayun (reindeer) T.; batshieh, ed-hun D.
to descend	cai, gai.	
to do make	qha.	scha, kia, gia T.; ah-goshlah D.
dog	tzahtyo.	katshikan, indachun T.; tlika D.
door	gosthi, nytti.	utsche, tugha T.; tathi D.
to drink	tzi, tzihe.	djebdau T. (to eat); esdan, chidetleh D.
eagle	xyni.	kyren T.; datanni-tchos D.
ear	gu.	korot T.; ocho, zach D.
earth	hay.	na, usin T.; keia D.
to eat	tzi, tza.	dshehe T.; setze D.
egg	mado, doni.	oomta, omukta T.; pukka D.
enemy	noogui, ytzaqui.	enna, ats-choen D.
evening	nde.	yamdzi T.; naai, nachiai D.
eye	da.	eha, esha, tuambi T. (to see); eta, ente D.
to fall	tagi, dagi.	
family	qhai.	koh D. (house).
far	yanih.	antshun T.; nizat, nijah D.
father	ta, hta.	ata, tah D.
feather	sihui, sini.	tsuth, tshus, tah D.
female	nsu.	nechu T.; ttseyanne D.
field	batha.	pitema, bikan T.
finger	zaha.	simchun T.; slutska D.
fire	dehe.	toh, tua T.; tasi, takok D.
fish	hua.	ollo T.; lue D.
flesh	ngoe.	
flint	asdo, dotzbi.	omin, omekin T. (hungry);
food	hme, thuhme, nhihuni.	then, utsun D. (flesh, meat).
		eke, oca, cuh D.
foot	gua.	ure, mol, budjan T.; tsbalacooya D. (tree).
forest	borza.	unte D. (love).
friend	ntybe.	noempa D.
from	nbepha.	djiye, njet; intzi D. (strawberry).
fruit	doengahu.	ashatka, hettek, unadjikuto T.;
girl	ttixu, nxubaltsi.	tshekias, dettsi D.
to give	ra.	
god	oqha.	gheooki T.; tihugun D.
gold	ccaxtti.	djikta T. (copper); atis; chitsih D. (iron).
good	nho, manho, niza.	etnioo, sain T.; nuzzo, nezun, ienesou D.
grave	ha, yagi, otzei.	changar T.; tsungut D.
great	na, mannoho, ndi.	amba, hadyuga T.; wane, nintsha, unshaw, nitsih D.
green	buethe.	owokto T. (grass).
hair	si, xta.	ingakta T.; zuga, itse, ethisa, hutsee D.
hand	ya.	hanga, gala T.; la, lah, law, skona D.
head	na, naxmu, nasinu.	onkoto, shengin T. (forehead); nuntse, muttsai D.
heart	myi.	mewan, mewam T.; se naiyitz, bitsi D.
heaven	mahetzi.	abkha, niengny; T.; yatakahonzo, nuntsi (air) D.
hot	pa.	yapushin T.; wuzul, wela D.
house	ngu, buy.	momadjuk, boo T.; konaugh, koh D.
hunger	thuhu.	djamushim, yuyun T.; tai D. (famine).
husband	dame.	edin T.; dencyu, dinnie D.
idol	hetqha, phetrigha.	yuttoere D. (god).
kettle	tzamqua.	mutshen T.; monsai, sehin D.
to kill	ho, hio.	kokan T. (death); uzeagha D.
knee	nahmu.	nyongi T.; nakaitshun D. (leg).
knife	daquhuai.	chueji, koto T.; tekhe, texe D.
lake	mohe, posdehe.	omo, amuzi, amutt T. (sea); maigah, pungut D.

*English.**Othomi.**Tungus and Déné.*

to learn	padi, deji.	tatshin T.; udhestthan D.
life	te, byi.	indyn, vëichun T.; guttah, mainch D.
light	hiattzi.	tek, erde T. (morning); attri D.
lightning	nhuci.	nyama T. (flame); nahtunkun D.
lizard	matga, botga, ttzathi.	mogai T. (snake); nadudhi (snake). ttsale D. (frog).
to love	madi.	amuran T.; nute D.
male	ta.	edshe T.; ten D.
man	yeh, yehe, nanyehe.	bey, khiakha T.; sykka, enday D.
	dame.	edin, donki T.; dini, tana D.
month	zana.	men, nan D.
moon	zana, rzana.	shen T. (sun); tshâne D.
morning	sudi, hiatzi.	tek, erde T.; katoomau D. (to-morrow).
mother	be, me.	eme T.; amma D.
mountain	ttthehe, ganthe, xantle.	dabaga, gokda, yang, davan, emkir T.;
		zeth, ddhab, tzatl D.
mouth	ne.	anga T.; nazai, nizik D.
name	thuhu, thohr.	gorbi T.; kedetude, vorzih D.
near	guethua.	khantchi T.; nihtuk D.
night	sui.	shikshe T. (evening); tsis, hkah D.
no	hinna.	mangga T.; owntuh D.
north	moby, mahuihgi.	
nose	siu, xiyv, xinu.	ogot, ongata T.; hutchin, hutchih, chintsih, nenzi D.
now	nuya.	enenggi T. (to-day); ganneh D.
pain	dumyi.	choonatsch T.; tsin D.
rabbit	qhua.	tuhaki T.; koh D.
rain	ye.	agha T.; chu, ko, kaja D. (water).
rainbow	beceni.	bohre T. (bow).
red	ntheni.	ulatyn; sengi T. (blood); dulkun D.
river	dathe.	okat T.; tesse, taseke D.
salt	u.	davusun, tak T.; tedhay D.
sea	munthe.	amundji T.; pungut D. (lake).
to see	nu.	omnin T.; aïin, nentah D.
shoe	zethsi.	unta, gulcha; dootan T. (stocking);
		keskut, kinchi D.
sick	gehe, hienni.	eyen T.; eya, tinnetuh D.
sin	tzohqui, ttzogi.	kotat, ssui T.
to sing	tuhu.	ikan T.; shin, hutynh, tsutshun D.
sister	nghu, qhuhve.	nougu, ekmu T.
skin	si, siphri.	feri, ipree T.; uzuz, eve D.
to sleep	cha.	adjikta T.; azut, tzetetz D.
small	ttygi, notzi.	adzighe, nitkun T.; astekwoo, nacoutza D.
snake	qgena.	meike T.; itini; tanenuz D. (rattlesnake).
south	madatti.	
star	tze.	ujicha, otshikat T.; sii D.
stone	do.	djalo T.; tsi, tse, ttza D.
sun	hiadi, hindi.	dulyadja, shen T.; shethie, houtsah, channoo D.
to take	ha, hiani.	ghenoom T.; eneshi D.
teeth	tzi.	itsh, ikta T.; esu, shi D.
thunder	nyquni.	akdjan T.; indnaih, itnaik, nahtuno D.
to-morrow	nisudi, rihiatzi.	tshaguda T. (after to-morrow); katooman, punti D.
tongue	ghane.	inni, enga T.; kanat D.
tree	bay, rz-a, camrz-a.	mo; yraakte (larch); obkomchora (juniper) T.;
		chooma, tsbalacocya; tsroh (wood) D.
turtle	saha.	
to walk	yooni.	genembi T.; kaendie D.
wall	ghoti, ghado.	
war	ncasi, tulmi, magagui.	chooniat, koosikatshin, dzshargamat T.;
		tatzuzan, tairaltzan (to kill) D.
water	dehe.	tygda (rain) T.; tu, toah D.
to weep	rzoni.	shongon T.; huntzah D.
a well	cytzi.	yuukto, guiudzeren T.; kwtzil (wet land) D.
west	mayyi, yyhiadi.	

<i>English.</i>	<i>Otkomi.</i>	<i>Tungus and Déné.</i>
white	ttazi.	geltadi T.; itesina D.
wife	datzu, ghada.	adju; cheche (woman) T.; ts-aiat, at D.
wind	ndahi.	edden T.; nuntsi D.
wing	hua.	utah D.
wolf	muhu, tzute.	nioche, tshipkaku, gusika, galyuki T.; nun, nooneeyay, yes, tsheonay D
to work	paphi.	
woman	nsu, nitsu, danxu.	nechu, djoanatkan (female) T.; kyssynj, ttseyanne D.
year	gheya.	angau T.
yes	haa.	ya T.; ha D.
yesterday	mande.	yamdzi (evening) T.; pundata (morning); hulta D.
I	nuga, nugui, nugaga.	niyum, tsunuz D.
	di.	siit D.
Thou	nuy, nugue	nannuk, nunuz, nin D.
	qui.	shi T.; shi D.
He	nunna, bi Y.	nongenatshe, i T.; unna, neyan, iye, iye D.
We	nuguihe.	nongenoobe T.; noohee, nachune D.
You	naguegui.	sonwe T.; nahhinne D.
They	nuyu.	eyinyu D.
1	na, ra, unra.	ennen <i>Koriak</i> ; inlase D.
2	yoho.	ytechgau K.; techu D.
3	hiu.	giech K.; kahyay D.
4	gooho.	sfigae T.; gynch K.; teucheh D.
5	cytta.	soundeha T.; chihl-lukunli D.
6	rato.	lugae, kilkok T.; elkketase D.
7	yoto.	etgatanok T.; hoituhi D.
8	hiato.	djakun T.; etsudeentay D.
9	cyto.	dshugae, tshakatanok T.; coostenekha D.
10	ratta, ra-tta.	djulaka T.; attshantai D.
100	cytta-te, nanthebe.	nemadje, ibai T.